THE

CHRISTIAN ADVOCATE.

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Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.*

LECTURE I.

Friends and Brethren. It is with peculiar pleasure that I meet you on this occasion. I meet you to enter on a service intended for the benefit of the young—a service which I have always considered as one of the most important, and which I have certainly found one of the most delightful, among all the duties of the ministerial vocation.

The discussions on which we are entering will be freely open to those of every age, who may choose to attend them. But it will be distinctly kept in mind, that they are specially intended for youth, and will be addressed to them alone. It is my earnest wish that the young may consider themselves as the parties to whom I directly speak—speak with a view to explain, defend and inculcate those great doctrines of our holy religion with which they are supposed to have already some acquaintance, and on a practical regard to which the salvation of their souls depends. There is, moreover, a certain method of treatment and style of address, which are proper when subjects are discussed for the special benefit of the young, which would not be equally proper, if those of more advanced age were included with them in the views of the speaker. These lectures are not to be profound and abstruse theological disquisitions. It is, indeed, an important part of their design to enable every attentive hearer to judge of the soundness and scriptural evidence of the doctrines of our catechism, so as to be able to give a reason for his Christian faith and hope. But the lectures require to be of a *popular* character—in manner affectionate and tender—the manner which should characterize all religious addresses to the young—and directed, throughout, to a practical application of the truth illustrated.

It cannot be unknown to the most of you, my young friends, that objections have been made and strenuously urged, against the propriety of the whole proceeding on which we are now entering. It is proper for my own justification, therefore, to show that these objections are unfounded; and proper to endeavour to remove them from your minds, if they have an existence there; or if they have not, to enable you to answer them satisfactorily, when you

* The editor of this work is now engaged in delivering a course of lectures, of which the following is the first. It is published, not as a pledge or an intimation that the whole course is to follow, but because it is believed that a publication on the subject here discussed—the propriety and utility of Confessions and Catechisms—may be peculiarly seasonable. What part, or whether any part, of the subsequent series shall appear in the Christian Advocate, is not yet determined.

meet with them, as you probably will, in reading or conversation. The remainder of this lecture, then, shall be employed in stating and obviating the objections to which I have alluded; in giving you a very brief account of the origin of our Shorter Catechism; and with a few remarks of a practical import.

There are, I think, *three* objections to such a system of instruction as that which I propose to give, and wish you to receive. The objections, indeed, involve each other, but we will consider them separately.

The first is, that the human mind ought not to be preoccupied and biassed, by being taught the principles of any religious creed or system, whatsoever; but be left perfectly free and unprejudiced, that it may, at a proper time, impartially judge and adopt for itself, those religious tenets which shall appear most rational, and free from error. It is my wish to state the objection in all its strength, and so stated it may seem specious. But, to my apprehension, it is so far from being solid and conclusive, that I must say, I think no objection was ever more fallacious and unfounded than this. It seems to me that it is made in direct opposition to some of the plainest laws and indications of our nature. Nothing can be more evident than that it is the appointment of the Creator—with which it is equally useless and impious to contend—that the condition of children, especially in early life, shall be almost identified with that of their parents. The previous condition of parents decides whether children shall be born with a sickly, or with a healthful constitution; with, or without, a tendency to hereditary disease; whether the natural disposition shall be benignant, or irascible; whether they shall exist in savage, or in civilized society; whether they shall be bond or free; whether they shall be rich or poor; whether they shall be instructed or remain in ignorance; whether they shall be brought up in virtue, or in vice; whether they shall be Pagans, Christians, Jews, or Mahometans. In all these respects, parents and children are linked together, by the appointment of the Creator; and quarrel with the appointment as we may, we can neither deny it, nor change it. The proper use to be made of the unquestionable fact, I shall hereafter notice. I thus state and dilate upon it a little, because it is, on several accounts, important to be observed and remembered; as well as because it is closely connected with the proper answer to the objection before us. It shows incontrovertibly, that parents must, *in all respects*, have much to do with forming the minds of their children. Man, indeed, as all the moral writers on this subject observe, is evidently intended by his Maker, to owe the development and improvement of all his powers, to instruction and imitation; and not, like the brutes, to instinct. Brutes reach the perfection of their natures, chiefly from instinctive propensities; and hence, many of them would really be far superior to man without instruction—if, indeed, without instruction, man could even reach the age of maturity. And shall the human mind be, at first, almost wholly indebted to parental instruction, for information on every other subject, and be left entirely without it on the most important of all subjects—the subject of religion—the knowledge of God and of the duty due to him—Knowledge, too, which we originally receive, in a great measure, from express revelation; and which therefore can never be possessed unless it be communicated? Shall nothing be said to children on this subject? Judge for yourselves, if any thing can be more preposterous? And if you begin to teach, how much will you teach, and where will you stop? Will you not be willing to teach all that you know? Ought you not to do so? Can you often, or easily avoid it—unless you refuse to answer the inquiries which children make?

Consider likewise what would be

the effect, in the matter of *prejudice*, of refusing to teach children the principles and duties of religion. Would they, if in this matter left to themselves, really grow up without any prepossessions, in regard to this momentous subject? By no means—They would, on the contrary—and facts prove it—either contract a total indifference or contempt for all religion, or else acquire the most false and pernicious notions—fortified, it is probable, by the strongest prejudices: For I think we are generally more attached to opinions which we have elaborated for ourselves, than to those which we recollect that we received from others; especially if our minds have been puffed up with the belief that, on a given subject, we are fully competent to be our own teachers, and that to be so is to be spirited and magnanimous.

On the whole, the objection rests on an assumption which is entirely and manifestly false—the assumption that the human mind can best guide itself, in acquiring religious knowledge and principles; and that it will be less prejudiced and more likely to judge correctly, if left without instruction, than if instruction be imparted. The objection we consider is, moreover, diametrically opposed to the inspired precept of the wisest of men—"Train up a child in the way he should go, and when he is old he will not depart from it." In like manner, it contravenes what St. Paul mentions, with decisive approbation, as the method of Timothy's education—that "from a child he had known the holy scriptures"—But especially, let not what the apostle adds be forgotten—that these scriptures "are able to make thee wise unto salvation, through faith which is in Christ Jesus." Blessed be God, we have some unequivocal examples of the most amiable practical piety, in children at a very early age—at an age at which those who advocate this objection, would think it too early for children to think of religion at all. And can Christian parents, who know the worth of the soul, see their children live to this age, or know that they may die before they reach it, and yet not give them any just notions of God, and the way of salvation through a Redeemer? The thought is intolerable. It ought not to be endured for a moment.

Doubtless, parents and other teachers should, as far and as fast as children can understand the reason of what they teach, give a reason for all they teach—The present course of lectures is delivered with this very design. Doubtless, also, youth ought to reason for themselves, with suitable modesty and diffidence: and to this, my young friends, I earnestly invite you, in your attendance on all that I deliver. Hear what is said with candour and attention; ask of the Father of lights to guide and counsel you; and acting thus, judge for yourselves—remembering always that, at last, you must answer for yourselves.

But from what has been said on this objection, it certainly does follow, that parents have a high and awful responsibility, in regard to the religious instruction and education of their children. As children must derive their religious knowledge and sentiments from their parents, or if not instructed, acquire bad and perhaps ruinous sentiments, how careful and how anxious should parents be, that they neither neglect to teach their offspring, nor teach them any thing that is not true and useful. Every Christian parent should keep constantly in mind, that the eternal welfare of his children, as well as their present happiness, may depend on the religious and moral instruction which they receive in their early years—never forgetting, that example teaches even more powerfully than precept; and that without example all precepts will probably be of little avail.

Children and youth, also, should recollect that they have cause for the liveliest gratitude to the God of providence, for giving them their existence in a Christian country, and

granting them the privilege and benefit of a Christian education—an early instruction in the doctrines of divine revelation. This is the use, to which I have alluded, that they ought to make of the fact, that the destinies of children are closely connected with those of their parents. Guard, my young friends, against cavilling at the divine appointment in this respect—guard against perplexing your minds with deep and subtle questions on this subject: for they lead to nothing but doubt, and scepticism, and perhaps to atheism at last. One thing is clear—yours is a happy lot, which calls for gratitude and improvement. Leave to God, who you know can do no wrong, the order of his own government; the disposal of his own creatures, and of all that concerns them. For yourselves, be thankful to him, that you have been born of Christian parents, who have early taught you the knowledge of your Maker and Redeemer. Count it among your richest blessings, that, from the very dawn of reason, your minds received information in regard to the things that belong to your everlasting peace; and that your pious parents or friends, have been constantly endeavouring, by their counsels, their prayers, and their example, to form you to piety, and to lead you to heaven. While your sympathies are awakened for the heathen and the uninstructed, fail not to recollect that your responsibility is infinitely greater than theirs; and that if you perish, amidst all the light and religious advantages which you enjoy, your perdition will be inconceivably more dreadful than that which you deprecate for them. Towards those who have not had a birth so propitious, and privileges so distinguished as yours, cultivate by all means, the compassion and benevolence which the gospel enjoins. This comprises your duty to them. Join heartily and actively, in all plans and endeavours to instruct the ignorant, to reclaim the vicious, and to send the gospel to those who have not yet heard the name of a Saviour.

The second objection which I propose to notice, is—that in teaching and learning a catechism, and by making the answers in that catechism the text of lectures, we substitute a human composition for the holy scriptures—nay, that we even set the words of men above the word of God. This objection, like the former, rests, we are confident, entirely on a false assumption. And if those who urge the objection do not know that the assumption is false—as we would fain believe they do not—they must, at least, be chargeable with great ignorance. They could not read even the second answer of the catechism on which I am to lecture, without seeing that a fundamental point which we are to maintain is, that nothing has any authority in religion but the revealed will of God—"That the word of God, contained in the scriptures of the Old and New Testament, is the ONLY RULE to direct us how we may glorify and enjoy him." It would be strange indeed, if in the very act of teaching that the scriptures are the ONLY rule of faith and practice, we should set up another, and a superior rule, in their place. No, my young friends, it is no doctrine of our church, nor of any member of it ever known to me, that its Confession of Faith and Catechisms are superior to the Bible, or that they make any addition to it, or that they are any thing without it. On the contrary, not only in the answer I have recited, but in various other places, they teach and inculcate that the scriptures *alone* are to be considered as authoritative, in all that relates to religion, and in all that is binding on conscience. No men that ever lived, were more strenuous advocates for these sentiments, than those who formed our standards. Hence they took care to have that done, which has not been done by some other Christian communions—I mean, that the scripture proofs

should be added—point by point—to every clause of their Confession and Catechisms; that it might be seen that the whole rested, as they believed, on the word of God; and to enable every reader to see and judge for himself, whether the doctrines they laid down were not supported by a clear scriptural warrant. And I take this opportunity to say to you distinctly, that you ought, by all means, to compare all that you will hear from me, carefully and candidly, with the word of God. I shall endeavour to give you plain scripture proof for the doctrines I teach. But judge of my quotations from the scripture yourselves. If they do not amount to proof, let what I say, as grounded on them, stand for nothing—But if they amount to proof, then remember, that the doctrine is not mine, but that of our common Lord and Master, which none of us can reject but at our peril. It would be perfectly practicable for me to take plain passages of scripture, as texts for all that I propose to say; and then to give the answer in the Catechism, as the expression of the doctrinal truth of those texts, and proceed to discourse upon it accordingly. This is a method which has been, I think, adopted by some, and has been matter of deliberation with myself. But on the whole, it seems to me a method by far the most natural, brief, and easy, to state the doctrine or proposition, in the first place, and then to allege the proofs from scripture, for the several parts of it in detail. This is certainly not a method inconsistent with fair and conclusive reasoning. It is a method precisely similar to this, which is pursued in all mathematical demonstrations. It is also the very method adopted in our courts of justice; where the advocate first states what he expects to prove, then brings forward and examines his evidence, and afterwards reasons to show that the evidence adduced has established his position. In a word, when it is admitted on all hands, as in the case before us, that the doctrine and the scriptural proof must go together, it would seem to be a very cavilling spirit, which makes it matter of offence, or objection, that the proof is not stated before the doctrine, rather than the doctrine before the proof.

The framers of our Catechism unquestionably had texts of scripture directly in view, in every answer that they formed; and from a careful consideration of those texts they formed the answer—exactly as a preacher now raises a doctrine from the text which he reads. We only take the reverse order, and first repeat the doctrine, and then support it by the texts. But the truth is, that those who contend with us here rely chiefly on a

Third objection, which is, that no creed or catechism ought to be formed, or taught, or explained, but what consists of the very words of scripture. This it is supposed is strong ground, which those who take believe they can maintain against all opposition. We think otherwise—and very willingly assign our reasons for believing it right, that every Christian denomination should have a formula of faith, expressed, generally, in different words from those of the sacred text. For this we assign, as our first reason, that our practice is very favourable, if not essential, to harmony, order and peace, among those who endeavour to walk together in Christian fellowship; and that it does, in fact, no more than secure—as far as it can be secured—the right, which every Christian possesses, to know whether his brother holds what he esteems the fundamental truths of Christianity; and, of course, whether there can be real communion, or fellowship, between them or not.

Every sect that bears the Christian name professes to take the scriptures as the rule of faith, and to derive its religious tenets from them. And could a community, formed out of all these sects, walk together in Christian fellowship and church order? The thing, as I apprehend, is absolutely impossible; because in in-

stances not a few, a part of this community would maintain as essential truths and duties, what another part would strenuously oppose, as the grossest error and the most abominable impiety. A Roman Catholick, for example, would hold communion with none who denied that the sacramental elements, after consecration, became the real body and blood of Christ; and the protestant, to say the least, would not choose to commune with any one who maintained this tenet. The Trinitarian would insist on paying divine honours to his Saviour; and the Unitarian would denounce this as idolatry. The orthodox would contend that the atonement of Christ is the only safe reliance of a sinner for acceptance with God; and in this he would be contradicted by those who reject the doctrine of atonement, as one of the worst corruptions of Christianity. One party would be zealous for the baptism of its infant offspring; and another as zealous in opposing it. One section of this strange community would insist that no ordinances were valid, which were not administered by men tracing their authority to an alleged succession from the apostles; and another would assert that this was altogether absurd and impossible.

It seems to me, that not one of the parties concerned could be happy or contented, in such a connexion. If any could, it is certain that those could not who hold—as many do hold—that they cannot, and ought not, to be in Christian communion, or recognise as Christians at all, those who reject what they believe to be the fundamentals of religion. To say that this is mere narrowness and bigotry, is to take for granted the whole matter in dispute. The opposite party maintain that they are bound "to contend earnestly for the faith once delivered to the saints," and that they do no more than this, in refusing communion with those who hold radical and ruinous errors. There must be, then, some mutual understanding among the members of a religious communion, as to the manner in which they interpret the language, and receive the doctrines and ordinances of revelation. Accordingly, there is not, so far as my knowledge extends, a religious sect in Christendom, the existing members of which do not, *in some form or other*, take measures to ascertain whether an individual, hitherto a stranger, and now proposing to become one of their number, holds those things which they deem essential to his being a good and profitable member of their community. They satisfy themselves of this, at least before they admit him to *all* the rights, privileges, and influence, of complete membership. This is effected, in some communions, by each individual, before partaking of the Lord's Supper, giving a statement, either verbally or in writing, of the leading articles of his belief, and his views of a Christian profession; of which his brethren judge, and receive or reject him accordingly. But this, you perceive at once, is no more than requiring every individual to make a Confession of Faith for himself. We think it far preferable to have one that has been drawn up, with the greatest deliberation, by men of eminent ability and piety—which every one may examine at his leisure, and before he adopts it, weigh every part of it with the utmost care. As to forcing this creed on those who dislike it, none are more opposed to it than the members of our church; and none do more sincerely rejoice, that we live in a country where no civil pains or penalties can be inflicted for refusing any creed whatever. At the same time, we do regard it as utterly unbecoming the spirit of a man and of a Christian, for any individual to disguise his religious opinions, and by so doing to obtain a standing in our church; or to retain a standing and influence already acquired, when he is conscious that he is decidedly hostile to some of the leading articles of our faith and ecclesiastical order. In a word, then, our Catechisms and Con-

fession of Faith are intended to declare the manner in which we understand the scriptures—a declaration which every church has certainly a right to make—which we have seen must be made, and is in fact made, in some way or other, by all religious denominations, with a view to secure unanimity and cordiality. Those who are agreed with us in our understanding of the scriptures, we take into communion, as brothers and sisters; and those who cannot agree with us we leave, with the common privilege of forming a communion for themselves with those with whom they can harmonize. Is this a bigoted, narrow, or unreasonable system? We think not.

(*To be continued.*)

TO THE EDITOR OF THE CHRISTIAN ADVOCATE.

Sir,—I have just opened a bundle of *fugitive thoughts*, which has been lying by me for a considerable time. Not many of them are much expanded, and possibly their value consists chiefly in their brevity. Let me submit a few of them to your inspection, from time to time. Others, of later date, may sometimes accompany them. At present I offer for consideration the following:

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In the Apocalypse, which is a prospective history of the church, from the days of John until the end of time, the Lord Jesus Christ is generally styled the "Lamb;" no doubt that men may be constantly admonished of the truth and importance of the doctrine of the *atonement*. Christians also are continually represented as being *the followers of the Lamb;* or, the advocates of his propitiatory sacrifice. His enemies, likewise, are uniformly spoken of as those who *make war* against the "Lamb;" or, those who level their opposition against the doctrine of the atonement. Now, by comparing our ecclesiastical records with John's prospective history of the church, down to the present day, we shall find a perfect correspondence; and that the saints have always *maintained* the doctrine of their Saviour's sacrifice firmly; while, at the same time, his adversaries have as perseveringly made it the object of their *desperate hostility*. On what principle, different from that which has now been stated, can men account for the fact, that Jesus Christ is generally denominated the "*Lamb*" throughout the book of Revelations.

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Remarks on Luke viii. 43—48.

Jesus intended that this believing woman should be a *professing* believer. He will have all his disciples acknowledge him *publickly*. Nor shall they ever be the losers for doing so. Oh! what sweet encouragement for those who ought, but are afraid, to take their seats at the communion table!

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God calls men of ordinary talent and learning to the office of the ministry, while he leaves some private Christians of greater intellect and literature—to break the neck of the infidel assertion, that Christianity is a deception, practised by artful men upon the illiterate and base-minded multitude.

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When God is about to withdraw his chastising hand from his people, he grants them a clear sight "of their inventions," of which he has been taking "vengeance;" and enables them to make confession, and solicit pardon, with great tenderness and freedom. But when he intends to continue the chastisement, those whom he scourges are very dim in their perception of the causes of his displeasure—are kept far off from the throne of grace—and feel unable to press up into his gracious presence, and pour out their souls into his bosom with confidence and warmth. Yet afflicted saints, when they begin to inquire into the sins for which they suffer, should not be discouraged, on account of the languor they may feel at the commence-

ment of the scrutiny; but persevere with increasing importunity, that at length he may be entreated of them. Such perseverance, however, must be connected with entire submission to the Divine will, under all the chastisement, how severe and protracted soever it may be. Oh! how well taught in practical religion is the man, who knows how to couple the earnest supplication for the removal of the rod, with sweet resignation to the scourging! "My son, despise not thou the chastening of the Lord, nor faint when thou art *rebuked* of him."

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Men will sometimes commit a sin in one form, while they would utterly abstain from it in another. Thus a man will tell a lie to gratify his vanity; but would detest telling a falsehood to gain some secular advantage, or to injure his neighbour.

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A Christian's *sorrow* is unutterably more desirable than an infidel's *joy*.

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One of the characteristicks of true religion is, that it humbles in prosperity, and supports in adversity. The first chapter of the book of Job furnishes an illustration of the remark.

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Simplicity of manners is universally pleasing; and clothes its exemplifier with a dignity, which commands the respect even of those who have not the magnanimity to relinquish their affectation.

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If the *nature* of sacred praise were as generally understood and valued, as the *manner* of conducting it is the subject of pedantick opinion, our solemn assemblies would not contain so many silent lips, nor so small a number of devotional hearts.

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The doctrine of total depravity is never more strikingly illustrated, than when men cry up the dignity of human nature.

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A man can deceive himself with far greater facility than he can deceive others, or be deceived by them.

A.

FOR THE CHRISTIAN ADVOCATE.

DISSERTATION ON TYPES.

Scripture types may very properly be denominated, prophetical images of things future,—the properties, relations, operations, and effects of which correspond, more or less perfectly, to those of the images by which they are represented.

On this subject we are naturally led to inquire whether we have any solid grounds for believing in the existence of types; and if so, what is their peculiar nature, what ends they were intended to answer, and by what rules we should be guided and governed, in distinguishing those things which are typical from those which are to be understood only in the literal sense.

These will perhaps be the most interesting points of view in which this subject can be considered; and accordingly, in treating of types, I shall confine myself principally to their existence, nature, and extent.

1. Have we any grounds for believing in the existence of types?

On this important question, a summary of Baur's* arguments, in favour of the negative, shall first receive attention. His attack may be considered as levelled, not only against types, but also against double senses. And indeed it will be obvious to the slightest inspection, that these two things are so intimately blended, as to render a separate consideration of them almost impossible, while discussing the general grounds of their propriety. The following are in substance the objections urged by Baur against the existence of what he is pleased to term the typical sense,—stated, it is believed, without any diminution of their strength and plausibility.

First. Most words in all languages

* A learned German writer, of the Socinian school.

have a determinate signification, and convey nearly the same ideas to the minds of all. When an author uses these words, he is supposed to use them in their common acceptation; and of course, when he uses them in a sense different from that in which they are usually understood, he is under obligations, at least, to intimate, if not explicitly to declare, this fact to his readers. If, therefore, it were the design of the inspired writers, that their words should be understood in a sense different from that which was naturally conveyed by them, they must either have intended to deceive, or they must have given notice of their deviation from the literal sense. But we cannot suppose they intended to deceive. Therefore, whenever they departed from literal simplicity, they must have furnished some clue to their meaning. But they furnish us with no such clue, in all their writings. In order, therefore, to free them from the imputation of insincerity, the typical sense must be rejected. But,

Secondly, Supposing the existence of types did not involve in it this consequence, how are we to determine the precise import of these types? The writers of the sacred volume furnish us with no means to determine it. Here we are left to grope in the dark, or amuse ourselves in endeavouring to ascertain the typical meaning, by the dim light of conjecture. Those who believe in the existence of types have never been able to discover any fixed rules of interpretation. Their rules are entirely arbitrary, and are as various as the particular passages to which they are applied. Hence they differ exceedingly among themselves, and extract such sentiments and doctrines from the inspired writings, as best comport with their favourite systems. In short, their explanations are as diversified as their opinions, and are of course generally discordant, and often contradictory. It will indeed be admitted, that a diversity of sentiment, in regard to the typical meaning of a passage of scripture, does not, directly and *per se*, prove that such passage has no typical meaning at all. But it does prove this indirectly. For, since the typical sense is connected with no circumstances by which it can be certainly ascertained, it can be of no benefit whatever; and since the Bible cannot be supposed to contain a sense which is absolutely useless, it cannot be supposed to contain a typical sense. But there is a still stronger reason for rejecting it. It is not only useless, but highly injurious. It is made the foundation of opinions that are directly contradictory to each other. Now, since opinions that are contradictory cannot be all of them true, such of them as are false must have an injurious tendency. But there is no advantage, arising from the typical sense, to counterbalance this injurious tendency. For, although opinions that are true, as well as those that are false, are sometimes deduced from it, yet these true opinions might have been deduced, with more safety and greater certainty, from plain undisguised revelation. All important and necessary truths may be drawn from the literal, unequivocal declarations of scripture; and when they are inferred from a sense which is variable and obscure, there are necessarily connected with them errors, which are more than sufficient to destroy their beneficial effects.

Thirdly, The typical sense is of heathen origin, and is not, therefore, that legitimate sense which the ancient Jews understood their scriptures to convey.

It is indeed supposed by many, that the Jews were accustomed to it from time immemorial: but this does not appear to have been the fact. It is only a modification of what is generally termed the allegorical sense, which, it is well known, originated among the Grecian philosophers. It was first recommended by Plato to those who had the charge of educating the youth of Athens. He persuaded them to employ it, in explaining Homer's Iliad. The moral

intentional deception. This objection supposes, either that the Jews were unacquainted with the existence of a hidden sense, or, if they were acquainted with its existence, knew not when, and in what circumstances, it was used in their writings; or it supposes, that the authors of these writings knew, when they penned them, that they conveyed a hidden sense, and knew, at the same time, that all others were ignorant of this hidden sense except themselves. If the author of the objection can establish the truth of all these suppositions, he will, perhaps, have gained his point; otherwise, his argument, drawn from this objection, is of no force whatever. The first of these suppositions is already proved to be groundless. It is a well established fact, that the Jews did know there was a hidden sense, and of course they expected to find such a sense in the sacred writings. But, if they expected to find it in these writings, how could there be any deception in its being there? When a person is deceived, there is something imposed upon him which is foreign from his expectations; but here no such thing can be predicated or pretended.

The second supposition is, that the Jews, even although they knew there was a typical sense, yet had no rules by which to determine when and where to look for it; and, consequently, were liable to deception—sometimes adopting it, in a passage in which it was not contained, and, at other times, rejecting it, in those passages in which it really existed. How this supposition can be proved true, it is impossible to conjecture. Because we are unacquainted with any rules by which they could determine whether or not there was a hidden sense contained in a passage, does it follow that they had no rules? Certainly not.

The only remaining supposition is, that the sacred writers knew that their compositions contained a hidden sense, and knew too, that those to whom they wrote were wholly unacquainted with the means by which to determine it, and yet these writers refused to furnish those means. It has already been proved, that the sacred writers did, in some instances, furnish a clue for ascertaining the hidden sense; and, in those instances in which they have furnished no such clue, it behoves the objector to prove that the writers themselves were acquainted with the hidden sense of their writings. If they were not acquainted with it, of course they could not intend to practise deception. We have, perhaps, some reason to believe, that the sacred writers, in many instances, were entirely unacquainted with the typical import of what they themselves describe, and that they were merely the amanuenses of the Holy Spirit. But, whatever may be the true theory on this subject, it is sufficient for us to know there is both a literal and a typical sense in their writings; that the former conveys important truths to the understanding, and that no proof can be brought, upon any supposition, which is sufficient to fasten the charge of intentional deception, upon those authors whose divinely inspired writings contain the latter. The remaining objections of Baur will naturally come into notice under the third head, where the extension of types is to be considered.

(*To be continued.*)

Miscellaneous.

THE IMPORTANCE OF PIETY IN AN INTERPRETER OF SCRIPTURE.

(*Continued from p. 70.*)

III. A third canon of interpretation, upon which unrenewed men cannot act in relation to the Bible, is—that we must come to the work of exposition, without prejudice of feeling against the author, or his doctrines.

This rule does not require that in order to a fair exhibition of an author's meaning, we should *approve* of him or his doctrines, but that our feelings should be in such a state, as to allow us cheerfully to acquiesce in the fact, that the author examined has actually taught such or such doctrines, whatever be their character. If it be requisite, in order to the fair exposition of any writer, that we be thus free from prejudice, it is doubly important, when we approach a volume which we recognise as divine; whose doctrines relate to our personal character, duty and destiny; which claims to propound articles for our faith, and to possess an authority from which there is no appeal. It is clear that if this book of high prerogative, should actually contain doctrines repugnant to the strongest feelings of our nature, we should be little likely to sustain the character of fair expounders of its meaning.

The argument then for the necessity of piety, under this head, is summarily this—that the feelings of men have great influence over their perceptions and reasonings—that the feelings of unrenewed men being hostile to the truths of the Bible must pervert their views of its meaning—and consequently that piety, which removes this enmity to the truth, is essential to an interpreter of scripture.

That men are influenced by their feelings in all their perceptions and reasonings, on every subject in which their feelings are deeply concerned, is a fact strongly supported by experience. The extent of this influence is indeed much greater than we should at first consider possible. The truth is, that the understanding is much less independent in its operations, and much less under the influence of truth, than is commonly supposed. How it is that a particular state of a man's feelings should prevent his perceiving a subject as it is perceived by others—or prevent his feeling the force of arguments convincing to every mind but his own, it is not our present business to explain. The fact cannot be questioned. Without experience we are indeed ready to suppose that what we clearly perceive, we can so clearly state, that others, willing or unwilling, must yield their assent. But when we come to make the attempt, we find that after all our efforts at precision of statement and clearness of argument, we often fail to gain admission into the mind preoccupied by prejudice, even for the simplest principles, or the plainest deductions. Every case of enthusiasm is an instance of the domineering influence of the imagination and feelings over the understanding. Conclusions, directly opposed to the clearest principles of reason, are embraced with a strength of conviction which demonstration could hardly produce; and no force of reasoning will convince the enthusiast of his error, though every argument he can advance in its defence is as flimsy as the air.

The occurrences of common life, also, afford innumerable instances of the same kind. We daily find how difficult it is to convince men of the truth or justice of any principles which oppose their opinions or their interest. It is however upon subjects connected with religion, that the frequency and extent of this influence is most lamentably exhibited. There is hardly any form of absurdity which to some minds has not appeared in

costume, with which that poet had invested his gods and heroes, became offensive to the polished manners and refined sentiments of the Athenians, and Platonic ingenuity was put in requisition, in order to give them a dress more attractive. "The example of the Greeks became infectious to the Jews, who, after the age of Alexander, were established among them in numerous colonies. Hence the Jews had the weakness and the impiety to treat the writings of Moses, as the Greeks had treated the writings of Homer."* This will account for the apparent approbation which was shown to the typical sense by the writers of the New Testament. They were, no doubt, well acquainted with the prevailing prejudices of their countrymen, and knew what method of reasoning was best adapted to secure their conviction. Accordingly, by an amiable condescension to their prepossessions, they were enabled to render those very prepossessions subservient to their own benevolent designs.

Such is the substance of what Baur offers against the existence of types. His arguments assume the deceptive shape of plausibility, when the writers of the New Testament are kept out of view. He contrives, however, very dexterously to evade their authority, by resorting to the principle of accommodation. As this is the foundation on which his whole superstructure rests, if that can be removed, his opponents may very justly exclaim, *impavidum ferient ruinæ.* This, therefore, shall be the first object. There are evidently two senses in which we may be said to accommodate ourselves to the opinions of others. In the one sense, those opinions are supposed to be correct; in the other, they are supposed to be erroneous. We have, at all times, a right to accommodate ourselves to the opinions of others, when their opinions are true, but never, when they are erroneous, unless under certain restrictions. It is always taken for granted, that an author intends to express those sentiments, and reason upon those principles, which he himself believes to be true, except there be something in his style, or manner of communicating his ideas, which affords a presumption, at least, if not an assurance, to the contrary. If a man makes an unqualified assertion, with an air of sincerity, and without any reservations whatever, there are but three suppositions, with regard to his meaning. He is either deceived himself, or he intends to deceive others, or he speaks the truth, and lays his hearers under a positive obligation to credit his testimony. Now, the apostles positively state, without any explanatory circumstances or qualifications whatsoever—they *positively* state, that such and such things are to be regarded as types. Were they mistaken, or did they intend to deceive, or did they express what was strictly true? The bare statement of these questions must force, upon every candid mind, the conclusion which is to be drawn. And, let it be observed, the correctness of this representation is not set aside, by taking into consideration the sentiments of the persons to whom the apostles wrote. The plain state of the case is this, upon the principle of accommodation—Types are false. The Jews believed them to be true. The apostles asserted that they were true. Will the fact, that the Jews believed a falsehood, justify the apostles in asserting a falsehood? Impossible! Neither will the end, that they had in view, make any material difference. By taking that into consideration, we simply account for their conduct, upon the principle that they did evil for the sake of compassing a good design. And this is placing the morality of the New Testament upon the same level with that of the Koran. If, therefore, we allow the sacred writers to have been upright, honest men, we are obliged to discard the doctrine of accommodation; but considering them as persons divinely inspired, this doctrine is alto-

* Bishop Marsh.

gether incompatible with their character. But,

Secondly, Our author asserts that the Jews were wholly unacquainted with types, previously to their intercourse with the Greeks; that types, being of heathen original, could not have been first instituted under the sanction of divine authority; and that the doctrine of accommodation must follow from these facts, let the consequences be what they will. There are two things on which this assertion is grounded: Plato's recommending to the teachers of the Athenian youth the adoption of the allegorical sense, in the exposition of Homer; and the intercourse between the Greeks and Jews, after the conquests of Alexander.

It appears, however, from the testimony of credible authors, that the allegorical sense was in use among the Greeks, long before the age of Plato, and could not therefore have been indebted to him for its origin, as our author would insinuate. It happens, likewise, that the Greeks were far more indebted to the Jews, than the Jews to the Greeks, if the question is to be determined by historical evidence. It is asserted by Plutarch, and the author of the life of Pythagoras, that the allegorical sense had its origin in the Egyptian hieroglyphics. Whatever may have been its origin, it is certain, from the testimony of the last mentioned author, that Pythagoras was acquainted with it. This philosopher, it is well known, lived in the age of Tarquinius Superbus, several centuries before the time of Plato. Pythagoras is said, by the author of his life,* to have resided, for some time, upon Mount Carmel, and to have conversed with the sages of Phœnicia, Chaldea and Syria. Porphyry gives nearly the same account, upon the authority of Diogenes, and adds explicitly, that Pythagoras derived part of his knowledge from the Hebrews. Theodoret asserts, in a similar manner, that the doctrine of Pythagoras was derived from the Egyptians and the Hebrews. It may likewise be safely inferred, from several passages of Philo, that the Essenes in his time, had been, for many ages, acquainted with the allegorical sense. In fact, historical testimony is decidedly against the supposition, either that it originated among the Greeks, or if it did originate among them, that Plato first invented it; but as far as any thing can be determined from history on this subject, the presumption is, that the Jews were acquainted with it, long before any other nation whatever. But we have other testimony on this point, which is decisive. It appears from the authority of the Old Testament writers, not only that the Jews were accustomed, in those ages, to typical emblems, but that typical emblems were actually employed by the holy prophets, under the sanction of divine command. I need only refer, in confirmation of these facts, to those numerous external signs and actions, by which the prophets Isaiah, Jeremiah and Ezekiel, expressively represented the severe judgments about to be inflicted upon the Jews and neighbouring nations. These examples, while they furnish a satisfactory refutation to the present objection, likewise show the temerity of the assertion, that the sacred writers of the Old Testament do not, in any one instance, give us the least intimation of the existence of types. The conclusion that the inspired writers intended to deceive,—by speaking one thing and meaning another,—was partly grounded upon this assertion, and, of course, that conclusion must be greatly weakened by proving this assertion false. But lest it should be objected, that the inspired writers gave such intimations only in a few instances, while, in general, they furnished no clue, by which to determine whether their writings contained a hidden sense or not, it will be necessary,

Thirdly, To examine a little more critically that objection which imputes to these writers insincerity and

* Jamblichus.

intentional deception. This objection supposes, either that the Jews were unacquainted with the existence of a hidden sense, or, if they were acquainted with its existence, knew not when, and in what circumstances, it was used in their writings; or it supposes, that the authors of these writings knew, when they penned them, that they conveyed a hidden sense, and knew, at the same time, that all others were ignorant of this hidden sense except themselves. If the author of the objection can establish the truth of all these suppositions, he will, perhaps, have gained his point; otherwise, his argument, drawn from this objection, is of no force whatever. The first of these suppositions is already proved to be groundless. It is a well established fact, that the Jews did know there was a hidden sense, and of course they expected to find such a sense in the sacred writings. But, if they expected to find it in these writings, how could there be any deception in its being there? When a person is deceived, there is something imposed upon him which is foreign from his expectations; but here no such thing can be predicated or pretended.

The second supposition is, that the Jews, even although they knew there was a typical sense, yet had no rules by which to determine when and where to look for it; and, consequently, were liable to deception—sometimes adopting it, in a passage in which it was not contained, and, at other times, rejecting it, in those passages in which it really existed. How this supposition can be proved true, it is impossible to conjecture. Because we are unacquainted with any rules by which they could determine whether or not there was a hidden sense contained in a passage, does it follow that they had no rules? Certainly not.

The only remaining supposition is, that the sacred writers knew that their compositions contained a hidden sense, and knew too, that those to whom they wrote were wholly unacquainted with the means by which to determine it, and yet these writers refused to furnish those means. It has already been proved, that the sacred writers did, in some instances, furnish a clue for ascertaining the hidden sense; and, in those instances in which they have furnished no such clue, it behoves the objector to prove that the writers themselves were acquainted with the hidden sense of their writings. If they were not acquainted with it, of course they could not intend to practise deception. We have, perhaps, some reason to believe, that the sacred writers, in many instances, were entirely unacquainted with the typical import of what they themselves describe, and that they were merely the amanuenses of the Holy Spirit. But, whatever may be the true theory on this subject, it is sufficient for us to know there is both a literal and a typical sense in their writings; that the former conveys important truths to the understanding, and that no proof can be brought, upon any supposition, which is sufficient to fasten the charge of intentional deception, upon those authors whose divinely inspired writings contain the latter. The remaining objections of Baur will naturally come into notice under the third head, where the extension of types is to be considered.

(*To be continued.*)

Miscellaneous.

THE IMPORTANCE OF PIETY IN AN INTERPRETER OF SCRIPTURE.

(*Continued from p. 70.*)

III. A third canon of interpretation, upon which unrenewed men cannot act in relation to the Bible, is—that we must come to the work of exposition, without prejudice of feeling against the author, or his doctrines.

This rule does not require that in order to a fair exhibition of an author's meaning, we should *approve* of him or his doctrines, but that our feelings should be in such a state, as to allow us cheerfully to acquiesce in the fact, that the author examined has actually taught such or such doctrines, whatever be their character. If it be requisite, in order to the fair exposition of any writer, that we be thus free from prejudice, it is doubly important, when we approach a volume which we recognise as divine; whose doctrines relate to our personal character, duty and destiny; which claims to propound articles for our faith, and to possess an authority from which there is no appeal. It is clear that if this book of high prerogative, should actually contain doctrines repugnant to the strongest feelings of our nature, we should be little likely to sustain the character of fair expounders of its meaning.

The argument then for the necessity of piety, under this head, is summarily this—that the feelings of men have great influence over their perceptions and reasonings—that the feelings of unrenewed men being hostile to the truths of the Bible must pervert their views of its meaning—and consequently that piety, which removes this enmity to the truth, is essential to an interpreter of scripture.

That men are influenced by their feelings in all their perceptions and reasonings, on every subject in which their feelings are deeply concerned, is a fact strongly supported by experience. The extent of this influence is indeed much greater than we should at first consider possible. The truth is, that the understanding is much less independent in its operations, and much less under the influence of truth, than is commonly supposed. How it is that a particular state of a man's feelings should prevent his perceiving a subject as it is perceived by others—or prevent his feeling the force of arguments convincing to every mind but his own, it is not our present business to explain. The fact cannot be questioned. Without experience we are indeed ready to suppose that what we clearly perceive, we can so clearly state, that others, willing or unwilling, must yield their assent. But when we come to make the attempt, we find that after all our efforts at precision of statement and clearness of argument, we often fail to gain admission into the mind preoccupied by prejudice, even for the simplest principles, or the plainest deductions. Every case of enthusiasm is an instance of the domineering influence of the imagination and feelings over the understanding. Conclusions, directly opposed to the clearest principles of reason, are embraced with a strength of conviction which demonstration could hardly produce; and no force of reasoning will convince the enthusiast of his error, though every argument he can advance in its defence is as flimsy as the air.

The occurrences of common life, also, afford innumerable instances of the same kind. We daily find how difficult it is to convince men of the truth or justice of any principles which oppose their opinions or their interest. It is however upon subjects connected with religion, that the frequency and extent of this influence is most lamentably exhibited. There is hardly any form of absurdity which to some minds has not appeared in

the form of truth—nor an axiom in religion or morals, which has not been denied by those whose doctrines it has opposed.

The great diversity of opinion on matters of religion, therefore, is a standing proof of the power of prejudice over the mind. With the same Bible, and the same facilities of ascertaining its meaning, such diversity and contrariety could not exist, if the mind were free from the influence of prejudice. God has not left the evidence of his truth so obscure as to fail of convincing the mind when it is unbiassed by hostility of feeling.

The only other illustration of this point I would adduce is—the strange expositions we constantly see given of the sacred scriptures. There is scarcely an unnatural perversion which has not been adopted, to avoid the necessity of admitting obnoxious doctrines. Were there no other evidence of the truth of this assertion, than the various expositions given of the few first verses of St. John's gospel, it would be sufficient. The author of "The Calm Inquiry," in commenting on the expression, *the Word was God*, speaks thus: "The Word was God—or a God—i. e. an inferior God, derived from the supreme, and delegated by him: or God was wisdom—or the word; i. e. the teacher was a prophet, endued with miraculous powers—or, if the conjecture of Crellius be admitted, Θεου for Θεος, the Word was God's, the teacher sent from God." But it would be endless to cite examples—The plain obvious import of the doctrinal parts of the Bible is resisted by a great body of commentators; and the melancholy spectacle is exhibited of men feebly struggling against the strong current of holy writ, and vainly endeavouring to prevent its bearing their doctrines and their hopes together to destruction. But I am dwelling too long on a point which cannot be questioned—It has passed into a proverb, that a man convinced against his inclination is not to be considered as having altered his opinion; that is, that the understanding is more governed by human feelings than it is by truth.

All, therefore, that is requisite for our present argument is, to ascertain whether the feelings of unrenewed men are hostile to the truth of God—whether the doctrines of the gospel are not opposed to the pride of human reason, and the strongest feelings of the human heart—and whether true piety does not, in a great degree, correct and change this state of mind so unfavourable to the reception of inspired truth. If these points be ascertained—and our address is to those who are supposed to have ascertained them—then it must follow that no individual, destitute of vital piety, can be an impartial expounder of the word of God.

Since piety, moreover, consists in sentiments and feelings in accordance with the doctrines of the Bible, being the product of the same Spirit by which those doctrines were revealed, there thence arises that peculiar *congeniality of feeling*, between the pious mind and the sacred writers, which is the best possible guide to their meaning. The importance of this congeniality is acknowledged upon other subjects. No one expects the man who is sunk in vice to enter into the refinements of the moralist, nor the clown into the pleasures of the scholar. Yet the profligate is not incapable of moral feeling, nor the clown of the principles of taste. But the case is even much stronger here, for it has never entered into the heart of the unrenewed man to *conceive* of the peculiar views and feelings which arise from piety.—It is not to be expected, therefore, that he should enter into feelings of which he has never formed a conception, *nor adopt sentiments which, without such feelings, will ever appear either true or desirable.*

Another important influence of piety, in producing a state of feeling adapted to a just perception of revealed truth, is—that it leads to humility. This, as it refers to a willingness to yield our previous opi-

nions, has already been noticed. But a no less important result is, that it produces a sense of our dependance upon the teaching of God, for all correct knowledge of divine things—a conviction that it is He who must preserve us from prejudice, guard us from error, and illumine our minds with the light of truth. That there is such assistance to be obtained in studying the sacred scriptures, can be proved from the declarations of the word of God, as well as the experience of his people. The doctrines which were "a stumbling block to the Jews, and foolishness to the Greek," were "the wisdom and power of God," to those who were called. "I will destroy the wisdom of the wise, and bring to naught the understanding of the prudent—Thou hast hid these things from the wise and prudent, and revealed them unto babes." These, and similar passages, as well as those which speak of the inability of the natural man to understand the things of the Spirit—of the blinding power of Satan over the minds of the men of this world—and of the teaching of the Holy Spirit; all go to prove that the people of God have an assistance in the study of the word, not enjoyed by others. That this is the fact is abundantly confirmed by the frequent instances which occur, of unlettered men whose views of the doctrines of the gospel are both enlarged and correct, while the learned, if unenlightened from above, are so little acquainted with its genuine import.

Now if there be this divine assistance, and if it be the most effectual and the safest guide to a knowledge of the truth, then they who feel they need it, and most humbly seek the blessing, will be most likely to experience its power; while men, proud in the consciousness of strength, confident in their own sagacity—in the efficacy of their rules and the learning of their commentators, will be left to wander in the darkness of error. To gain admission to the temple of divine truth, we must seek it humbly—To thunder at her gates, with confidence of entering, will but provoke the Lord to leave us to our folly. In a word, and agreeably to the repeated declarations of scripture, to know God's doctrine we must "do his will."

If then it be admitted that our feelings regulate, to a considerable degree, our opinions—that the feelings of unrenewed men are hostile to the doctrines of the Bible—that piety not only removes this hostility, but produces a congeniality of feeling between the reader and the sacred writer; and if, above all, it leads him humbly to depend upon that divine Spirit whose office it is to lead us into the truth—must it not be allowed that piety is, of all qualifications, the most important to an interpreter of sacred scripture.

Finally—The appeal, at last, must be made to experience. It is vain to attempt to prove by argument the necessity of piety, if our conclusion is contradicted by facts. And here, perhaps, it may be thought, our cause must fail—That if piety did secure correct views of the doctrines of the Bible, there could not be such diversity of opinion among men confessedly pious; nor such manifest perversions of scripture, as are sometimes to be found in their writings. To this objection we reply—that we are far from maintaining that piety is the *only* requisite for an interpreter of the Bible. It has already been stated, that the requisites for a good interpreter of scripture are both numerous and unusual; an individual, therefore, may fail in his exposition from a variety of causes. He may be led into error by his ignorance of the original languages; by ignorance of ancient facts; and by ignorance of the rules of grammar, or of the just principles of interpretation. He may also be blinded, in a degree, by remaining prejudice; or be deficient in solidity of judgment. As we do not assert that piety will supply all these deficiencies, we may, while we maintain the *necessity* of piety, consistently admit the numerous aberra-

tions of pious expositors. But the opinions of the truly pious are, after all, by no means so discordant as is generally supposed. Men of unquestionable piety may differ upon minor points, but when we come to the great principles of the gospel, we find them very much of one mind—As to the state of human nature, the necessity of regeneration, and the person of the Redeemer, they are cordially united. And even upon subjects on which they seem to differ, the difference is chiefly verbal; in the real sentiments of the heart they are very nearly agreed. On the contrary if, instead of confining our view to the pious interpreters of scripture, we take in all those of a different description, the limits which bound the diversity of opinion are no longer narrow—From the lowest Humanitarianism to the highest Calvinism, the space is wide indeed, and crowded with every variety of doctrine. If then piety has the power of confining error within limits comparatively narrow; if experience shows that men, who are under its guidance, never do wander to any great distance from the important truths of the Bible; its efficacy and importance, in the work of interpretation, cannot be questioned.

But there is another view, in which the testimony of experience, on this subject, ought to be considered—Have men, destitute of evangelical religion, ever been, in fact, faithful *expounders* of the word of God? That they have been learned and able critical *commentators* is not questioned. But is there a single instance of an interpreter of this class, coming out with the doctrines of grace, in any thing like their full extent? If there be, it is certainly a rare occurrence. We see men of exalted talents and extensive acquirements exerting all their powers, to give an air of faint plausibility to some device for avoiding the obvious import of the Bible. We see men who have written volumes on interpretation, when they come to the task themselves, filtering from the Bible its whole substance—adducing as its doctrines the most meagre system of morality and Theism. Now, why is this? Why, almost without exception, do men destitute of religion, thus fail of the doctrinal meaning of scripture?—Professing themselves to be wise, they become fools: being vain in their imaginations, their foolish heart is darkened.

We have now endeavoured to show the necessity of piety in an interpreter of sacred scripture—from the fact, that men destitute of religion, are not likely to form that due appreciation of the nature and design of the scripture, whence some of the most important rules of exposition arise—from the fact, that such men are so prone to lean to their own understanding, and so unavoidably influenced by many erroneous principles and opinions, that they will not submit their minds to the simple dictation of the Bible—and from the fact, that the feelings of such persons are so much opposed to the doctrines of the sacred scriptures, as to render it morally impossible that they should be candid expounders of them. The justice of the conclusions at which we have thus arrived, is, we think, abundantly confirmed by the whole history of the church, which evinces that, within certain limits, pious expositors are remarkably agreed—but that commentators, without religion, have exceeded all bounds in their departures from the truth, and have seldom, or never, yielded fully to the doctrinal statements of the word of God.

The conclusion which presses on our mind—if true wisdom does thus come from above—is, that those who are studying the Bible cannot better secure a knowledge of its truths than by seeking it of God: and that those employed in teaching the Bible, cannot better secure their object, than by labouring to diffuse the spirit of piety—than by endeavouring to free the minds of those whom they instruct, from an overweening confi-

dence in their own powers and attainments; and by leading them to sit, with the docility of children, at the feet of the Redeemer, and there to offer the prayer, "*What I know not, teach thou me.*"

FOR THE CHRISTIAN ADVOCATE.

INFLUENCE OF THE FINE ARTS.

Looking the other day into a collection of portraits, I was led into a train of thought which to me was quite entertaining, whatever it may prove to the reader.

The heathen nations made use of all the taste and science they possessed, to extend and render durable their systems of religion. Much of their architecture, sculpture, and painting, was directed to purposes like this; and it requires but a small acquaintance with their poetry, to see how it cherishes the deepest superstition. Its light seems to gild the groves of pollution, and to be reflected on those impure objects to which divine honours were given by multitudes of worshippers.

In like manner, corrupt systems, under the light of Christianity, have called in the aid of the fine arts to their support. They who abet these systems, have contrived to seize on the imagination by relics, images of saints, and costly paintings. In some churches, it is well known that pictures are hung up, merely to keep alive the admiration of the ignorant. But not only is the devotion of the ignorant thus awakened by sensible representations, men whose minds are well cultivated, sometimes feel the impression which these addresses to the senses are intended to produce.

We all know how soon the heart burns with emulation, when we look on the picture of some eminent hero, or on the representation of battles in which he has been victorious. Our feelings mingle in the conflict of the warriors, and perhaps partake largely in the guilty passions by which they are actuated, We have the same kind of emulative feeling, when literature displays before us the portraits of those who have struggled hard for her honours; or when we contemplate a statesman, who has awed listening senates. by the authority of his counsels. Thus the *youthful* mind especially, ever desirous of distinction, is too apt to persuade itself, that the chief good consists in earthly glory—a sentiment utterly at variance with the spirit of the gospel.

From what has now been observed, it is plain, that the fine arts may be applied to useful purposes. If they have been employed to give celebrity to vice, they may certainly be innocently used to aid the cause of genuine piety. Whilst we say this, we would, at the same time, treat with tenderness the scruples of those who think that the opinion we have expressed militates with the precept, by which we are forbidden to make unto ourselves any graven image. This command we have heard seriously urged against the whole of the engraver's art. But surely it ought to be recollected, that the contemplated prohibition of the decalogue, is coupled with the additional injunction, "thou shalt not bow down to them nor worship them;" and that it was to prevent this abuse, that the whole prohibition was given. May it not be safely affirmed, that it is *impossible* not to form in our *minds*, the images of interesting visible objects when absent; and that such an extension of the prohibition as forbids engraving, would go to put a stop to the exercises of the mind, as well as to the works of the pencil: or rather, would be at war with the nature which our Maker has given us. In being acquainted with the art of engraving, the moderns have an advantage over the ancients. We can multiply copies of works of taste, and bring into our parlours the portraits of men, eminent for piety in every land. It is pleasing to see so many orators, historians, divines, and others, assembled in so small a compass. We

thus take away something from the ravages of death, and they seem to live, not only in our remembrance, but in their persons and features.

Our fathers who have filled the holy scriptures with plates and engravings, have in my opinion done wisely. Children, by the aid of these, may be taught impressively the whole outline of the Bible history, before they are able to read it. This is a matter of actual experiment. Never shall I forget my feelings on first reading Pilgrim's Progress, when I looked at the plate which represents Christian, coming in view of the enchanted castle. The castle is enchanting enough, even in the description of the writer; but the engraver puts on it a sweetness, which no language can convey. There is a great deal of history of every kind to be learned from plates. In a collection of portraits, how easily can we tell what age the persons represented lived in, and whether they were fathers of the church, reformers, patriarchs, or puritans. You may tell, just from the drapery, whether they belonged to the church of England, or Geneva, to the Albigenses, or Waldenses. Let me look on an engraving of a divine, and I want no other means of knowing, whether he be a plain scriptural preacher, or one of our flaming orators. Much of my little stock of knowledge has come to me in this way; for I recollect, having once perplexed myself a whole month in reading Lightfoot's Horæ Talmudicæ, and could make nothing of the dress of the high priest, or the appearance of the temple. But on consulting a plate, I was relieved from all my embarrassment at once.

It has often occurred to me, that our various publications, in regard to pious and benevolent undertakings, might do more to advance the good cause, if they were occasionally adorned with engravings. The picture of some patient missionary, or humble layman, or devoted female, might help to awaken us to a sense of duty. Our hearts might be cheered even at some rude draught of a missionary station, to the east or the west. It would look like some little verdant spot, that is to go on increasingly, till lo! the "wilderness is turned into a fruitful field."

I love dearly to gaze on a landscape, when taste and devotion have guided the artist. Poor indeed are our best imitations of nature, but in no other way can we bring home with us, the beauties of any charming prospect. The painter makes us feel the stillness of the valley. At his bidding, the hamlet sheds its calmness over our souls—we enter the sparry grotto, or the hermit's cell —we rove delighted through woodland scenery, or ascend some upland point, and look out into the unsubdued wilderness, and hear the sounding of some awful cataract, that overwhelms each inferior waterfall: or at the setting of the sun, we almost touch the limits of the horizon, and become involved in the azure folds of heaven. And then the painter has to do, not simply with inanimate nature, but with human feelings and passions; for nothing is more common, even in landscape painting, than to see the sportsman with his gun, or the angler casting his hook into the wave, or the waterman guiding his skiff over the river.

I shall need no apology for introducing here, a passage from the life of a laborious missionary, which has pleased me much. "Since I have known God in a saving manner (he remarks) painting, poetry, and music, have had charms unknown to me before. I have received what I suppose is a taste for them; but religion has refined my mind, and made it susceptible of new impressions from the sublime and beautiful. Religion secures the heightened enjoyment of those pleasures, which keep so many from God, by their becoming a source of pride." There is nothing in religion of so forbidding a nature as to exclude us from the pleasures of taste, provided those pleasures be kept in subordination to her influence. It is a proof of this, that the

holy scriptures excel both in natural and moral painting; they have given to artists the outlines of their master-pieces, in which the strongest passions are portrayed.

Many fine things have been said, at different times, of the power of music. It has pleased our Creator to fill the world with agreeable sounds. He has sent out, through nature, a kind of universal melody. The appropriation of this art to the service of vice, is a perfect perversion of its original purpose; for it was first used to express the devout feelings of the heart. "Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously, the horse and his rider hath he thrown into the sea—And David and all the house of Israel played before the Lord, on all manner of instruments made of firwood, even on harps, and on psalteries, on timbrels, and on cornets, and on cymbals." It was customary for the Jews, in their various groups, to sing their Hallel, at the celebration of the Passover; and it is said of our Saviour and his disciples, "after they had sung an hymn, they went out to the Mount of Olives." When the church is led away captive, the voice of music is suspended. "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion—we hanged our harps upon the willows in the midst thereof."

There is in almost every man's heart a glow of enthusiasm, which is easily kindled. The peasant of Switzerland is transported at the first sound of one of his simple airs. If it reach his ear in a distant land, his mind is immediately turned back to the scenes of childhod. The Christian is not without his associations. In the wilderness, on the ocean, among strangers, or at home, he still loves his favourite hymns. It is said too that the ballads of our yeomanry, had an effect in bringing about our national revolution. Important consequences then may flow from the simplest means, when religion shall assume its merited ascendancy over the affections of men.

In treating of the imitative arts, poetry lays claim to a high place. It may be called the melody of the mind. The cultivation of it is, no doubt, attended with danger. One can readily perceive, how the imagination may be under the highest culture, while its culture becomes an object of idolatrous pursuit. We cannot but fondly cherish the hope, that Milton was more than a speculative believer. Yet it is very possible to conceive, how a poet might vividly portray the garden of innonence, without having ever felt on his conscience, the guilt we have contracted by the fall. May we not have a perception of that which is beautiful in nature, without a perception of that which is beautiful in morals and in piety? In addition to this we may remark, that the art gives rise to an inordinate ambition to excel. A distinguished poet once said, that "it was enchanting to think, that when the body had mouldered away, his mind would live in the admiration of men." His mind does live, and its beauties may even gild the last ages of our world; but what is that to him—

> "Can flattery soothe the dull cold ear of death."

But poetry needs no defence, though it needs a guard. A large part of holy scripture is poetry—and what Christian would be willing to give up the poetry of Milton, and Young, and Cowper, and Watts.

Nothing then is more certain, than that the elegant arts may be employed in doing good, not only negatively, but positively. Religion does not reject their humble offerings. They may do much to guard and purify the imagination; and the imagination has a commanding influence over our actions. It ought to be kept pure, for like some golden urn, it is fit only to be the depository of gems and jewels. A large part of the holy scriptures, may be consi-

dered as addressed to this faculty, but its high and holy strains are ever intended and calculated to come home, with a subduing influence, on the heart. Mere literary men are apt to look with jealousy on religion, as interfering with their favourite pursuits. But she only wishes to lay in with their researches, something that will consecrate those researches, and make them a blessing to the world. Let the scholar settle the just subordination of literature to Christianity, then Christianity will approve and exalt his pursuits. He will find that the genius of religion is not in opposition to science. In proof of this, she produces her own records, together with the rolls of fame. She does not oppose herself to any thing innocently ornamental. We have only to open the Bible, to see that its parables, and allegories, and poetry, convey at once the most beautiful and the most solemn lessons to man.

These remarks do not extend to an indiscriminate reading of works of fiction. Many of these have a tendency to unhinge the mind, and vitiate the taste. The Waverley novels belong to a class somewhat different from the general run. They demand of us a depth of comprehension, which does not fall commonly to the lot of novel readers; but their danger—and a great danger it is—lies in this, that they entice and captivate men of vigorous minds. The author displays the finest powers; his pencil seems at home, amidst the hidden beauties, or the bold outlines of nature. It takes off the hues of the flower, it measures the depth of verdure that fills the valley, it passes rapidly around the projecting rock, or depicts the ruins of art in mouldering towers and abbeys, in broken columns, or disjointed wreaths of sculpture. But from this eulogy, how large is that deduction, which must be made by the pious mind, when we consider the object which seems to animate the exertions of this unknown writer; and that the effective impression of his works is to set serious vital piety, almost always, in an unamiable light—to associate it, at least, with weakness or ridiculous peculiarities.

In concluding, permit me to refer the reader to a chapter on novels, in the Letters of the Rev. W. Jones to his pupils—a charming little book, in the late edition of the British prose writers. B.

MEMOIR OF MRS. MARY STILLE,

Who died in Philadelphia, Jan. 25th, 1823.

Mrs. Mary Stille was a native of Pennsylvania. She was born in the Great Valley, about forty-three miles from Philadelphia. Her parents were eminently pious. It was her misfortune to lose her mother at an early age, who was distinguished for her intelligence as well as for her piety. Her father was "given to hospitality:" his house was the resort of clergymen of different denominations, whom he was always ready to receive under his roof, and to entertain with pleasure.

In her nineteenth year, the subject of this memoir left her father's dwelling, and came to Philadelphia, to reside in the family of her sister. Previously to leaving her father's house, she had become decidedly pious. She was, at a very early age, the subject of religious impressions: they began when she was but eight years old; and when she was twelve, they had ripened into genuine religion. Her children have often heard her speak of her retiring at a little distance from her father's house, to the shade of a large tree, with her stool and Bible, to read and pray.

Thus enriched by divine grace, she came to the city, fortified against the temptations to which a young female from the country is exposed, in a large and populous place. She became a member of the Second Presbyterian Church, and remained in its communion till her decease. Among the members of this church she found females with whom she could associate with profit and plea-

sure. She was long intimate with Mrs. Hannah Hodge, Mrs. Finley, Mrs. Rhea, Mrs. Eastburn, and Mrs. Hall; whose distinguished piety adorned the church to which they belonged while on earth. In their society she found peculiar satisfaction; and from conversation with them on the great subject of religion, on which they all loved to dwell, she derived much edification, consolation, and encouragement in her Christian course. They were all pilgrims to the same heavenly country; and like fellow travellers they helped each other in their arduous journey. These endeared Christian friends, passed the Jordan of death, and entered the Canaan above before her, and left her to pursue her journey, without the cheering aid of their society. But her Master, her Saviour, and her King was still with her; and although it was his pleasure to keep her in this world some years after the departure of most of the friends of her early days, he failed not to support her, till he called her too to occupy a mansion in his Father's house.

In 1763, the subject of this notice was married to John Stille, long a worthy and excellent citizen of this city. With him she lived many years with peculiar satisfaction; treated by him with exemplary conjugal affection and tenderness. The writer of this memoir thinks he heard her say, after his decease, that she never received from him an angry or an unkind word. She survived her husband twenty-one years.

Mrs. Stille was the mother of ten children, most of whom she lost when they were young: only three survive her. After having reared her own children, she was called again to discharge the duties of a mother, to the orphan children of a deceased daughter. It pleased God to spare her valuable life, long enough to see the youngest of this second generation approach near to manhood. Their obligations to her parental kindness are great; and by them peculiarly will her departure be felt as a painful privation. Her religious instructions, and her excellent example, it is hoped, they may never forget; but regarding the one, and imitating the other, endeavour to follow her to that better world to which she has gone.

The constitution of Mrs. Stille was remarkably good and firm; seldom, until a few years past, did she feel the pain of sickness. Had she lived a few days longer, she would have been eighty-one years old. But old as she was, her countenance still retained the characters which indicate how peculiar must have been her personal attractions, when the bloom of youth was seen in all its freshness.

Her temper was engagingly *sweet and kind.* She was ever ready to receive the visits of her friends; and while she retained her strength, she took great pleasure in visiting them at their abodes. One who had the best opportunity for observing her conduct, has said, that he had often seen her in many trying situations, but that he had never seen her angry. She seemed devoid of selfishness. Her satisfaction was found in yielding her convenience to that of others, and in gratifying the inclinations of children, at the expense of that ease and quiet to which age is entitled. Her cheerfulness was remarkable. She was ever ready, not only to engage in rational and edifying conversation, but to accommodate herself to those little ones who loved to play around her. Entirely free from those peevish and fretful feelings which too often render advanced life unamiable, she could, by her pleasant and condescending treatment, strongly attach to herself the affections of youth and childhood.

The disposition of Mrs. Stille was *liberal.* She felt for the wants and misery of the poor, and was ever ready to relieve them, according to her ability. Had her income been much larger than it was, she would have expended it in doing good.

But the crown of her excellence was *piety.* It has already been ob-

served, that she became decidedly pious, when she was but twelve years old; of course she had spent, in the service of her Lord and Master, almost seventy years. Through the whole of this long period, she lived a consistent and exemplary Christian life. Her devotional habits were those of a pious female. Every morning and evening she spent some time in secret prayer; and when unoccupied in conversation, there were often indications that she was holding intercourse with the Father of her spirit. She loved her Bible and the house of God. While strength permitted, she always filled her seat in the sanctuary. The word of life was sweet to her taste—her meat and her drink. On the last occasion when the supper of our Lord was administered in the church in which she worshipped, she was present; and, on retiring, observed to a friend, "Perhaps this may be the last time that I shall enjoy this privilege." So it has happened; she has gone where ordinances are not needed—where shadows are exchanged for substance. Death was familiar to her mind; she frequently spoke of it as of a pleasing subject. She had no fear; she felt that she was prepared to die. She was patiently waiting for the hour of her departure; and anticipated it with satisfaction.

The sickness that terminated the earthly career of this excellent woman, was of short continuance. In less than two weeks after its commencement, she was released from all the toils and sorrows of mortality. She was not able to converse much with her friends during her illness; but she said enough to satisfy them, that her dependance on her Redeemer was firm and unwavering. High and elevating joys on a dying bed are more frequently granted to young than to aged Christians. Young Christians seem, more than the aged, to need the impression of such a seal to their character, to prove it to be of the right stamp. Those who have for a long succession of years been employed in the service of their Lord and Master, and have evinced their fidelity by resisting many temptations, and sustaining many trials, do not need the same token, either to confirm their own faith, or to satisfy the minds of their friends of the safety of their condition. The experience of such sublime joys may be desirable to the Christian, in passing through the dark valley of the shadow of death; but let none infer from their absence, that he has any reason to doubt of his union to Christ, and saving interest in him, if he have previously evinced the sincerity of his faith by a life of practical godliness. Mrs. Stille was suffered to pass from time into eternity without this token of divine love, which often sheds such a lustre of celestial glory around the dying bed of a saint. The absence of it, however, did not shake her confidence. She "knew in whom she had believed," and felt persuaded that he "was able to keep that which she had committed to him against that day." "You have not," said a relation to her, "those high and rapturous joys which some dying Christians have." "True," she replied, "it has pleased the Lord to withhold them; but that does not affect the safety of my state." "You appear to be in pain," said the same person; "do you feel any uneasiness of mind?" "None," was her reply.

The aged believer, after a long life of distinguished piety, and of extensive usefulness, must, in a dying hour, rest his hopes on the same foundation on which are placed the hopes of the trembling penitent just converted unto God. That great apostle, whose life had been most signalized by ardour of affection to his Master, and glowing zeal for the promotion of his cause; whose labours and sufferings in diffusing abroad the knowledge of the gospel had been pre-eminent; and whose efforts had been crowned with the most distinguished success; dared not, at the close of his holy and useful life, depend for acceptance with God on any thing he had done. His

hopes of eternal life were then resting on precisely the same ground on which they had been placed, when the bloody persecutor was just converted into an humble disciple of his Redeemer. To be found in Jesus Christ, and arrayed in his righteousness, was the highest wish of this illustrious apostle. The same spirit influenced the views of that excellent woman who is the subject of this memoir. It was not on the sweetness of her temper; not on her deeds of charity to the poor; not on her profession of religion; not on her consistent deportment; not on the long life she had spent in her Master's service, that she relied for acceptance with God: for when the question was proposed to her by a relative, whether she depended on these things, she replied with animation, "*No*, I depend on the righteousnes of the Lord Jesus Christ."

Hopes thus founded cannot disappoint. The spirit of the deceased has, no doubt, gone to that glorious Redeemer on whose merits she relied, and received that crown of righteousness, which he has promised to give to all them who look for his appearing.

Let aged females be solicitous and careful to exhibit that sweetness of temper, and that kindess of manners, which rendered our departed friend so lovely to all around her; and let the young be persuaded to imitate her early piety; that if God should be pleased to lengthen out their lives like her's, they may be happy and useful; or if he shall see meet to prepare for them an early grave, they may be qualified to spend the residue of their days in a better world.

One light after another, which shone so brightly in that church to which the deceased belonged, has been extinguished; and it will be the prayer of all who love its prosperity, that many of the rising generation of young females, may be prepared, by divine grace, to fill the places of those mothers in Israel already named, and of others that might be mentioned, who have entered on their everlasting rest; and that they may, for years yet to come, shine forth with superior brilliancy of light, upon that darkness with which sin has enveloped this fallen world. J.

OBITUARY.

Departed this life, at his late residence in Bridgeton, New Jersey, on the 17th of November last, the Rev. Jonathan Freeman, pastor of the united Presbyterian congregations of Bridgeton and Greenwich. The removal of this faithful servant of Christ from his post in the church militant, has excited a painful interest, in the hearts of many who most intimately knew him. His late pastoral charge are bereaved of one, who for the space of seventeen years, has laboured among them with fidelity and ardour, as their spiritual guide. The partner of his cares and of his comforts, and her numerous family and friends, have, for a season, been separated by this dispensation of Divine Providence, from a dear and interesting member of their circle.

Mr. Freeman was born at Woodbridge, N. J. on the fourth day of April, A. D. 1765. In 1793, he was settled as pastor of the church at Hopewell, in the state of New York, whence he removed at the expiration of four years to Newburg, where he laboured until October, 1805, the period of his instalment at Bridgeton.

When long intimacy has closely cemented the tie of friendship, partiality usually disqualifies the parties, for a just exhibition of each other's merits. But with regard to the character of the deceased, the writer of this article derives a powerful support, from the suffrage of a large number who knew him, as a man and a minister of the New Testament. In the various social and domestic relations which he was called to sustain, his example was a happy illustration of the faith he taught. His natural temper was san-

guine, but in action he was remarkably deliberate and uniform. Among his brethren he was a pleasant and edifying associate and companion—grave without austerity, and cheerful without levity. As a scholar he was respectable; and his thirst for knowledge, especially in those branches which furnish the man of God for every good word and work, continued to animate his labours as a student, until the close of his course. In the judicatories of the church he was active and useful, and his judgment much respected by his brethren. In his pastoral care he endured hardness as a good soldier of Christ Jesus; and his Divine Master honoured him with a good degree of success. A few years since, a revival of religion in the churches under his care, particularly that of Bridgeton, greatly strengthened the cause of religion in that place; and its fruit remains, a cheering evidence both of the happy influence of pastoral fidelity, and of the perpetuity of the promises. In his study, Mr. Freeman was diligent and prayerful; in the pulpit, copious and strong. He wrote several considerable tracts, having for their exclusive design the promotion of truth and righteousness. Some of them are before the public, and one or two remain, the revision of which death prevented him from completing.

Death, when its approach is gradual, tedious, and painful, has ever been viewed as one of the surest tests of character. Mr. Freeman died as he had lived. Affliction in various forms was his familiar companion through a long course of years. His last illness found him prepared to endure as seeing Him who is invisible. Though surrounded by objects worthy to hold a high interest in his affections, and though called at this trying season to bear the sore conflict between a mortal disease and a strong constitution, his end was peace. He was interred on the 19th, amidst the tears of a large assembly, whose regrets were soothed only by the assured confidence of their friend's removal to a nobler and a happier sphere. A sermon from Rev. chap. xiv. verse 13, was delivered from his late pulpit, by one of the brethren present. The assembly, consisting of ministers and people from all the adjacent churches, and of various religious denominations, gave the most expressive token of the cordial and general estimation in which our departed brother was held.

FROM THE EVANGELICAL MAGAZINE.

ANECDOTES OF YOUNG PERSONS.

At the anniversary meeting of the Southampton Auxiliary Bible Society, the Rev. Legh Richmond related the following anecdote:—By a sudden burst of water into one of the Newcastle colleries, thirty-five men and forty-one lads were driven into a distant part of the pit, from which there was no possibility of return until the water should have been drawn off. While this was being effected, though all possible means were used, the whole number gradually died, from starving or from suffocation. When the bodies were drawn up from the pit, seven of the youths were discovered in a cavern separate from the rest. Among these was one of peculiarly moral and religious habits, whose daily reading of the sacred scriptures to his widowed mother, when he came up from his labour, had formed the solace of her lonely condition. After his funeral, a sympathizing friend of the neglected poor went to visit her; and while the mother showed him, as a relic of her son, his Bible, worn and soiled with constant perusal, he happened to cast his eyes on a candle-box, with which, as a miner, he had been furnished, and which had been brought up from the pit with him; and there he discovered the following affecting record of the filial affection and steadfast piety of the youth. In the darkness of the suffocating pit, with a bit of pointed iron, he had engraved on the box his

last message to his mother, in these words: "Fret not, my dear mother; for we were singing and praising God while we had time.—Mother, follow God more than ever I did. Joseph, be a good lad to God and mother." Mr. Richmond produced the box, which he had borrowed of the widow, under a solemn promise of returning a relic so precious to a mother's heart.

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EARLY PIETY.

JOHN —— was from his infancy remarkable for sweetness of disposition, and appeared to be very early under the guidance and influence of the Holy Spirit. His mother was very fond of him; she took great pains in teaching him to read, and used to explain to him, as they went on, the meaning of many passages which he did not understand. This taught him to *think* as well as to read, and made him very much like to say his lessons to her. One day, when he was between four and five years old, he was reading to her in the New Testament, and when he came to those words, "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head," his eyes filled with tears, his tender breast heaved, and at last he sobbed aloud. His mother inquired what was the matter; but for some time John could not answer her. At length, as well as his sobs would let him, he said, "I am sure, mamma, if I had been there I would have given him my pillow."

When about a year older, on returning from church, he said to his aunt, "Were not you affected with what the minister said to-day? You know his text was, 'Ask what ye will, and it shall be done unto you;' then you know, aunt, he stood still for a while, and said nothing; I thought it was to give us time to think what we wanted;—what did you ask for, aunt?" She did not answer his question, but replied, "What did you ask for, my dear?" He said immediately, "So many things that I wanted, came into my mind, that I could only say, 'Lord, thy will be done!'"

This prayer was soon answered; for, on the following Tuesday, this dear child was seized with a fever, and before another Sabbath he died, and, we have full reason to hope, was taken to heaven.

Reviews.

REVIEW OF THE LIFE OF THE REV. THOMAS SCOTT, D. D.

(*Continued from page* 78.)

"Mr. Scott's outward circumstances had now, in some measure, improved at Olney; and there was little doubt that if he continued there till the death of the incumbent, then very old, he would succeed to the living. This was however in itself no very desirable preferment: and as his ministry still continued unpopular, there was not much prospect either of his remaining with comfort, or being provided with another curacy. Such, indeed, at this time, was the impression, even among his clerical brethren, concerning his harshness in the pulpit, that he was reminded of it by a clergyman in London, neither in very courtly terms nor at a very seasonable moment. Just as he was going into the pulpit, his friend said to him, 'Do not *scold* my people, as I have heard you do the people at Olney.'

"'Mr. Cowper,' says the narrative, 'in letters to Mr. Newton which have since been published by Mr. Hayley, and which pretty generally found their way into the Reviews, brought the same charge against me, in strong terms; which, coming from so eminent and popular a character, must have great weight. But Mr. C., it should

be known, never heard me preach; neither did Mrs. Unwin, nor their more respectable friends. Mr. C.'s information concerning my preaching was derived from the very persons, whose doctrinal and practical Antinomianism I steadily confronted.'

"In explanation," adds Mr. John Scott, "of what is here mentioned concerning Mr. Cowper's never hearing my father preach, it should be remembered, that one feature of the unhappy illusion under which that admired character laboured, was a persuasion that it was his duty to abstain from religious worship. I believe I am correct in stating the fact thus generally: certainly, at least, he abstained from *publick* worship as from a blessing prohibited to *him:* and I think I have a distinct recollection, that, though he might suffer prayer to be offered in the room with him, he declined joining in it." pp. 216, 217.

We believe this statement to be correct. About four and twenty years ago, Mr. Newton gave a similar account in our hearing: "Mr. Cowper," he observed, speaking of a period by some years prior to this, "was accustomed to fetch me, when he had found any poor persons that were sick, that I might converse and pray with them; but he would not kneel down: he stood quietly in a corner: he thought that prayer might be beneficial to others, but that *he* had no sort of concern with it."

On returning home from one of his irregular excursions, Mr. Scott found a letter from the Secretary of the Lock Hospital, informing him of the Governors' intention to appoint a person to the office of Morning Preacher to the Chapel, and visiting Chaplain to the patients: and inviting him to come to town, and to give them the opportunity of hearing him. With much doubt and hesitation he obeyed the wish of the Governors, and with considerable reluctance accepted the appointment. The difficulties of his new situation were at first in a great measure unknown to him: but when he found how prevalent among the congregation at that time was the spirit of party, and how little reliance could be placed upon some who appeared in the first instance to be his warmest friends, he expressed a strong apprehension that he had acted precipitately, and a conviction that if he had been duly informed concerning the situation, he should have thought it madness to engage in such a service.

Yet to this step, humanly speaking, we are indebted for a most effective stand in London against a meagre and corrupt representation of Christianity, and for his invaluable commentary on the holy scriptures.

We cannot but notice once again the amount of his clerical income. "My salary at the Lock," he tells us, "was no more than £80 a year, nearly £40 of which was necessary for rent and taxes."

For a specimen of his Sunday labours, we insert the following statement, made by a visitant at his house.

"At four o'clock in the morning of every alternate Sunday, winter as well as summer, the watchman gave one heavy knock at the door, and Mr. Scott and an old maid servant arose—for he could not go out without his breakfast. He then set forth to meet a congregation at a church in Lothbury, about three miles and a half off—I rather think the only church in London attended so early as six o'clock in the morning. I think he had from two to three hundred auditors, and administered the sacrament each time. He used to observe, that, if at any time, in his early walk through the streets in the depth of winter, he was tempted to complain, the view of the newsmen equally alert, and for a very different object, changed his repinings into thanksgivings. —From the city he returned home, and about ten o'clock assembled his family to prayers: immediately after which he proceeded to the chapel, where he performed the whole service, with the administration of the sacrament on the alternate Sundays when he did not go to Lothbury. His sermons, you know, were most ingeniously brought into an exact hour; just about the same time, as I have heard him say, being spent in composing them. I well remember accompanying him to the afternoon church in Bread street, (nearly as far as Lothbury,) after his taking his dinner without sitting down. On this occasion I hired a hackney-coach; but he desired me not to speak, as he took that time to prepare his sermon. I have cal-

culated that he could not go much less than fourteen miles in the day, frequently the whole of it on foot, besides the three services, and at times a fourth sermon at Long-acre chapel, or elsewhere, on his way home in the evening; and then he concluded the whole with family prayer, and that not a very short one. Considering his bilious and asthmatick habit, this was immense labour! And all this I knew him do very soon after, if not the very next Sunday after, he had broken a rib by falling down the cabin-stairs of a Margate packet; and it seemed to me as if he passed few weeks without taking an emetick! But his heart was in his work; and I never saw a more devoted Christian." pp. 229, 230.

As to his medical management, Cowper had observed concerning him some time before—

"'Mr. Scott has been ill almost ever since you left us; and last Saturday, as on many foregoing Saturdays, was obliged to clap on a blister, by way of preparation for his Sunday labours. He cannot draw breath upon any other terms.—If holy orders were always conferred upon such conditions, I question but even bishopricks themselves would want an occupant. But he is easy and cheerful.'" p. 168.

Truly, if every clergyman had to pass such Sundays as Mr. Scott, there would be as rapid a succession as the greatest lover of new preachers could desire.

With all this work, however, constantly on his hands, and an alternate lecture at the chapel of the Lock Hospital every Wednesday evening, it seems that he still thought himself equal to additional labour; and therefore requested permission of the governors to preach every Friday evening. The congregation which might be expected to attend, was very generally ultra-Calvinistick; and, as he commenced with the Epistle to the Ephesians, they endured him with much toleration through the first three chapters; but when he came to the practical part of the Epistle, these hopeful religionists rapidly disappeared: he lost *irrecoverably* one-half of his congregation, and the criticks gave out, not very candidly, that he had changed his principles, and had become an Arminian. In a word, he became as unpopular as St. Paul himself would have been under similar circumstances.

It is—we scarcely know whether to say—more ludicrous or afflicting, to see such pretenders to theology, who were about as well qualified to settle questions in divinity as to decide law-suits in the moon, presuming to sit in judgment upon a minister like Mr. Scott! As, however, there is proverbially no hatred like theological hatred, so there is no folly like theological folly. It may indeed rarely happen that the fidelity of a minister renders him quite as unpopular as was the subject of these memoirs about this period at the Lock: but characters like those with whom he had to contend are to be found in every age of the church, and are a grievous hindrance to every minister who is determined to declare "*the whole* counsel of God;" merging no point of doctrine or practice for the sake of worldly ease or conformity.

During this time, Mr. Scott's whole comfort, as a minister, was derived from his labours in the hospital; and having discovered how incomplete was the institution, he set himself with his characteristick activity to form the plan of an asylum for the reception of the unhappy inmates of the Lock, when they should express a wish to that effect, on their leaving the hospital. On this subject he wrote and published a pamphlet, which he left with his own hands at the doors of most of the nobility and principal gentry in town. The experiment succeeded; and institutions on the same general principle have since been formed at Dublin, Bristol, Hull, and other places.

While thus busily occupied in discharging his various duties, and rendering himself useful in every way open to so obscure and unpopular a person, we find him in 1787 directing his attention to the scarcity of Bibles in the principality of Wales. By the assistance of benevolent individuals, and the aid of publick societies, something was done toward the

relief of their distress; and the attempts made at this period were never wholly remitted, till they issued in the formation of the British and Foreign Bible Society. Mr. Owen's first extract from Mr. Scott's letters on that occasion bears date May 15, 1787, and implies a prior communication from Wales: this has been found among Mr. Scott's papers, and published in his Life.

We come now to his commentary on the scriptures. By diligent and humble study of the word of God he had become well conversant with the sacred writings; and a proposal was made to him to write notes on the scriptures to be published with the sacred text in weekly numbers. The difficulties and embarrassments which he met with in the prosecution of this work would have been sufficient to deter almost any other man, under similar circumstances, from persevering in the design: but Mr. Scott was not of a character to abandon any attempt, which was likely to bring glory to God and to be beneficial to mankind; and in the midst of severe privations, harassing perplexities, and repeated attacks of painful indisposition, with a mind almost overwhelmed with incessant occupation, and a frame nearly exhausted for want of necessary repose, he nobly held on his way, till this his great work was fairly before the publick.

"The first edition of this work, completed in 1792, consisted originally of three thousand copies: but, after all that remained of it had been sold in 1798, for 450*l.* (the retail price of little more than one hundred copies), it continued to be reprinted, as different parts were wanted, by the purchaser, and afterwards by others into whose hands it came, and who advertised their reprints as a *third* edition; and was sold exclusively till 1802, and then jointly with my father's editions till 1814: so that it is making a low calculation to say, that it extended to five thousand copies. The first edition *with references*, commenced in 1802, and completed in 1809, consisted of two thousand: the second begun in 1807, and finished in 1811, of the same number: the third, which was in the course of publication from 1812 to 1814, of three thousand. The edition, on the revision of which the author laboured from the year 1818 till the very commencement of his last illness, and which is just completed, is in stereotype; and forms, I presume, the largest work ever submitted to that process. The copy was fully prepared by himself for the press to the end of 2 Timothy iii. 2: and for the remainder he left a copy of the preceding edition, corrected, though less perfectly, to the very end of Revelation; from which the work has been finished, according to his own final directions, and in concert with his family, under the care of a person who had been his literary assistant in carrying it on, and in whom he placed entire confidence.

"Besides these English editions, amounting to at least twelve thousand copies, I have received, from an American bookseller of respectability, the particulars of eight editions printed within the territories of the United States, at Philadelphia, New York, Boston, and Hartford, from the year 1808 to 1819, amounting to twenty-five thousand two hundred and fifty copies: besides an edition of the sacred text only with my father's references, contents of chapters, and introductions to the several books of scripture.

"The retail price of all the English copies, taking their number as above stated (which I believe to be short of the truth), would, I find, amount to the sum of 67,600*l.*; that of the American copies, to 132,300*l.*; making together 199,900*l.* Probably no theological work can be pointed out, which produced, by its sale during the author's life-time, an equal sum." pp. 289, 290.

The Commentary being completed in 1792, this indefatigable writer lost no time in attacking the infidel and anarchical principles which were then widely diffused in the nation: and his "statement of the scripture doctrine in respect of civil government and the duties of subjects," with two other publications directed against the writings of Paine, were of considerable service at that momentous crisis. Two of these pieces were repeatedly printed: and the answer to Paine was circulated widely in America as well as in England. In the ten following years he produced his essays and sermons. The latter were undertaken by desire of Mr. H. Thornton and Mr. Wilberforce. The former contain a brief but admirable compendium of Christian theology.

We have already seen Mr. Scott unconsciously leading the way to the formation of that great institution the British and Foreign Bible Society; and we find him in 1800, with several other distinguished individuals, promoting the establishment of the "Church Missionary Society." To have had any share in forming either of these noble institutions, might be a matter of most gratifying reflection to any individual, who witnessed even their earliest efforts: to have contributed in some measure to the formation of both, and then to behold them, as Mr. Scott had the happiness to do, rising in successive years from humble beginnings to unexampled usefulness and importance, with prospects of benefit continually extending, and resources growing and increasing beyond the most sanguine expectation;—these things must have imparted to the mind of this venerable man a pure and sacred pleasure, which no earthly considerations could either give or take away: and if we advert for one moment to the delight with which he once expressed himself at an anniversary meeting of the Church Missionary Society, while contrasting the former apathy of the Christian publick, with the efforts now made by Bible and Missionary Sicieties to diffuse the knowledge of the gospel, we doubt not that many can recollect the circumstance and bear testimony to the truth of the observation.

It is frequently urged as an argument against persons who aim at a great object, and are anxious to extend the light of Christianity among distant nations, that they overlook the little matters immediately before them, and neglect the means of doing good to those who are fairly within their reach. Not such certainly was the character of Mr. Scott: he was instant in season and out of season, and lost no opportunity to warn and to preach wherever there was the slightest prospect of a beneficial result. A Margate packet is perhaps not exactly the place which clergymen in general would consider as the most promising sphere of usefulness: Mr. Scott, however, having occasion, on account of some family indisposition, to take numerous voyages by these vessels, did not find himself even here out of his element; he easily introduced subjects of religious conversation, and the attention which he sought, he for the most part readily obtained. Whether he were eminently successful or not, he at least had the satisfaction of attempting to do good; and so popular was he with the sailors, that they always welcomed him, and described him as "the gentleman whom nothing could make angry."

As a specimen of the coarseness with which on these occasions he was sometimes assailed, we are furnished with the following anecdote.

"A man, who it appeared was a brewer in London, having for some time endeavoured, in his way, to support the cause of irreligion, and feeling himself foiled by my father's arguments and animadversions, at length so far lost his temper, as to wish that he 'had him, and a dozen more such persons, at his disposal—he would boil them in his copper!' Such an ebullition had, of course, the effect of raising the voice of the whole company against its author; who, in consequence, withdrew, and was seen no more during the remainder of the voyage.

"On other occasions, the result was very different; and once, at least, at the general request of the company, he expounded and prayed with them in the cabin, while the vessel lay at anchor." p. 316.

The subjoined extract is from a letter written, after a severe attack of illness, to his son: it exhibits in a striking manner the state of his mind at that period—1797.

"During almost sixteen years' continuance in London, though often greatly indisposed, I have never once before been prevented officiating on the Sunday: but I have now done nothing since Wednesday se'enight in the evening. I have not been able even to pray in the family till last night, and then with great difficulty. In the former part of life, I had many more violent and long continued fevers: but I have not been so ill, since I had a nervous fever in Shropshire, in 1783; and,

as far as I can recollect, I never had so violent an attack of the asthma before. For many hours of two successive nights, it was all but absolute suffocation; and the sense and dread of that were continually present to my mind. Yet, bless the Lord, I was not left either to murmur or despond. I had very serious apprehensions of immediate death; though I said nothing to those around me: and all my cares, plans, hopes (as to this world), and every thing, except my wife and children, seemed quite out of sight. I had not any *sensible* comfort; yet I thought of dying without emotion, though the idea of dying by suffocation seemed formidable. I felt the grand concern to be safe; and was willing to leave all below, to have done with suffering, sin and temptation. I did not feel much of what the Apostle mentions, of DESIRING *to be with Christ;* and I was convinced, for that very reason that my Christianity was of a small growth: yet I trusted that it was genuine. I tried to commit all I loved, and all I had laboured to effect, into the Lord's hands: and I thought of recovering, as a sailor, just about to enter harbour, would of being ordered out to sea again. Yet I was willing, if the Lord saw good. This was about the state of my mind. I could confusedly recollect very many things to be humbled for, and ashamed of; but nothing that impeached the sincerity of my professed faith in Christ, and love to him: and, though conscious of very many faults and imperfections in my ministry, I was also conscious, that I had honestly sought to glorify God, and save souls, in preference to all worldly interests. My hope was that of a sinner, throughout saved by grace: yet I was satisfied, that the aim of my heart, and the tenor of my conduct, since I professed the gospel, evidenced that I had built on the sole foundation by a *living* faith. When I die, it is not to be expected, that I should be able to declare my views and experiences; and therefore I commit these things to paper, as what passed in my mind when I had serious apprehensions of dying.

"It pleased God, however, at length to bless the means, and repeated emeticks, blisters, &c. abated the paroxysm: yet the lungs were left in such a state, and I had so strong a fever, that, for almost ten days, I tasted neither animal food nor fermented liquor, except a spoonful of wine two or three times, by way of trial, which always disagreed with me. So that, altogether, I have been reduced very low: but, thank God, the fever yielded to medicine; and I have now nothing remaining of my disorder, but the languor, and a sort of irritable state of the lungs, which chiefly troubles me by preventing me from sleeping. In other respects I am amazingly recovered, and relish my food better than I have done for months past. I am, however, advancing in years; and this attack will probably have some effect upon my plans, so far as to make me backward to undertake all that labour, which I had some thoughts of. But wherever, or how long, or in whatever way, I may be employed, I never felt so deeply convinced in my life, that *being employed*, as a minister, is the only thing worth living for. The vanity of all worldly possessions, distinctions, connexions, and enjoyments, never so forcibly impressed my mind, as on this occasion. The folly of shrinking from that hardship or suffering, which the frown or scorn of men can inflict on us, for faithfulness, appeared extreme; when I felt how easily God could inflict far sharper sufferings, if he saw good. The reality and importance of eternal things shone on the scenes around me; so that the crowds of noble and affluent sinners, following the steps of the rich man in the gospel, appeared the most miserable of wretches. Transient pain taught me emphatically the value of deliverance from *eternal* misery; and endeared the love of the Deliverer, who voluntarily endured such pain and agony for us vile sinners. The evil of sin, the happiness of the poorest true Christian, and the little consequence of the smoothness or ruggedness of the path, provided we come to heaven at last; these things, and others connected with them, have not, for many years at least, so impressed my mind. The Friday evening before I was taken ill, I preached on the text, 'Follow holiness, without which no man shall see the Lord.' But I did not properly dwell on the Lord's method of making us *partakers of his holiness:* so he has since preached to me on the subject. And, as I now think little of the distress and pain attending the remedies used for my body (the pain is all past), because I hope I shall have the subsequent benefit of better health; how little should I think of the sharpest sufferings I can here go through, if the health of my soul be forwarded, and, at length, perfected, by means of them: or rather how ought I to bless and thank God for them all! Pray for me, that I may not lose these impressions; but, if spared, may live, and preach, and pray, and write, in a manner, somewhat less unsuitable to the vastly important services I am engaged in: for *who can be sufficient for these things?* I rejoiced, and blessed God, when I recollected that he had put you into this high office of the ministry. O may he preserve you from the snares, and smiles, and frowns of the world; from the fascinations and delusions, from

the lukewarmness, and evangelical formality, and attachment to secular interests, which are sanctioned too much in the church! May you be a wiser, holier, more faithful, and more useful minister, than ever I have been! O keep the concluding scene in view every step of the way; and judge of every thing by it. The evils I have protested against in health appeared to me far, far more pernicious, as I lay gasping for breath, than before: and I seem to rejoice in the hope of entering further protests against them. But I must stop my pen, or I shall hurt myself. You will excuse the overflowings of my heart at this time: it never was more full of love for you .... My love and blessing to *my daughter*. God bless and prosper you, in the best sense! Your truly affectionate father,

"THOMAS SCOTT."

pp. 349—353.

(*To be concluded in our next.*)

Extract from the Eclectic Review for December, 1822.

MEMOIR OF THE LIFE AND CHARACTER OF WALTER VENNING, ESQ. *a Member of the Committee of the London Society for the Improvement of Prison Discipline. By Richard Knill. With a Preface by Robert Winter, D.D.* 8*vo. pp.* 102. (2 *plates.*) *Price* 7*s.* 6*d. London*, 1822.

We have adverted in a former article to the subject of this highly interesting memoir; and if any of our readers should hitherto have been unacquainted with the name of Walter Venning, they will now learn, that it is not without just reason that we have ranked him in the illustrious company of saints and philanthropists.

Walter Venning was born of pious parents, at Totness, in Devonshire, on the 15th of November, 1781. Before he had completed his eighteenth year, he left England for St. Petersburgh, where a near relative of his was established as a merchant, with whom he remained for nearly nine years. In that splendid and dissipated city, removed from the restraints of the parental roof, and surrounded with allurements to vice, in the midst of irreligious associates, his educational prejudices retained a happy hold upon his mind. The instructions and holy example of his father operated as a constant check upon his passions; and after he became a Christian, he has often said to his friends: "I can never praise God sufficiently for a religious education: it restrained me from vice, and kept me from ruin." But during his stay in Russia, though he often felt the unsatisfying nature of worldly pleasures, he remained a stranger to the power of religion. He left St. Petersburgh in 1807, and soon after his arrival in England, his venerable father died; a circumstance which is believed to have tended very powerfully to recal him to a sense of the importance of religion. He now read the scriptures with real solicitude, and sought after truth like a man in earnest.

"A beloved sister still recollects with what emotion he one day said to her, 'What good thing must I do, that I may inherit eternal life?' She instantly replied, in the language of the Saviour, 'This is the work of God, that ye believe on him whom he hath sent.' He paused, and meditated, and appeared astonished at the simplicity of the plan of salvation: and from this period, he gradually embraced the truths and consolations of the gospel."

In the autumn of 1811, he became a member of the Dissenting church in London, under the pastoral care of the Rev. Dr. Winter, to whom he always expressed a sense of deep obligation. With all the ardour and zeal of his character, he now engaged in the Society for visiting and relieving the sick poor, connected with that church; and the habit of relieving the poor, and praying with the sick and dying, thus acquired, no doubt laid the basis of those more extensive exertions on behalf of the guilty and the miserable, which distinguished the latter years of his life.

In the year 1815, he became a member of the Society, then just formed, for the Improvement of Prison Discipline, and the Reformation of Juvenile Offenders. The first ob-

ject of that Society was, to discover the causes of the alarming increase of juvenile delinquency, with a view to suggest some means of checking the evil; for which purpose, a personal investigation of the cases of youthful offenders became necessary. Accordingly, every prison of the metropolis was visited once or twice a week during a very considerable period; and the case of every culprit under a certain age, was searched out in all its details. The parentage of the offender, his means of honest subsistence, what education he had received, the apparent origin of his delinquency, the length of time he had been in the commission of crime, his accomplices, places of resort, and moral behaviour since imprisonment, were all carefully elicited; and the information thus obtained, formed an invaluable mass of evidence, on which the future plans and recommendations of the Society were founded. In the prosecution of these inquiries, many instances came to the knowledge of the visiters, of lads whose cases called for benevolent interference; and a very considerable number have been ultimately restored to the community, by what may be called a collateral effect of these prison visits, their ulterior object being rather the prevention of crime by attacking the growing evil in its source, and the reformation of prison discipline. Mr. Venning, during his residence in England, was one of the most indefatigable and persevering in these benevolent investigations. Much of his time was spent in visiting the prisons of the metropolis; and he availed himself of his access to their wretched inmates, to impart religious instruction, when he could administer no other solace to the offender. One singularly happy instance of success in these labours, which greatly encouraged him, is related in this memoir.

"In one of the visits to the Prison in Cold Bath Fields, he perceived amid the culprits, a fine lad of engaging manners and prepossessing countenance. Being struck with his appearance, he inquired particularly into his case, and found, after the most minute investigation, that he was imprisoned for the first offence. Anxious to snatch this juvenile offender from the jaws of ruin, he paid particular attention to him, giving him instruction, watching his conduct, and looking for marks of contrition. In this he happily succeeded, and the lad was afterwards placed with a respectable tradesman in the metropolis. His conduct with his master, has invariably proved that Mr. Venning was not mistaken. During his last stay at St. Petersburgh, he received a letter from this youth, expressing all the feelings of a grateful heart to his benefactor and deliverer. The circumstance operated on Mr. Venning's mind in the most powerful manner, and so encouraged him, that when he was once inviting a young gentleman to engage in the same benevolent labours, he said to him, 'Only succeed in reclaiming one offender, and it will make you a *prison man* for life.'"

In May, 1817, Mr. Venning returned to St. Petersburgh, partly and ostensibly, we believe, for commercial purposes, but having chiefly in view those higher objects which now occupied the supreme place in his regard. When formerly a resident in that gay capital, he had mixed in the circles of fashion and dissipation, and he wished for an opportunity of showing, in the face of his former associates, that he was "not ashamed of the gospel of Christ," and, it might be, of reclaiming some of those friends whom he remembered with painful interest, from thoughtlessness and infidelity. Ten years had not effaced the recollections which attached him to a country where he had passed the first years of manhood; and what strengthened the impulse he felt to return for a short time, was, his desire to carry into operation there, if possible, the philanthropic plans of the Society in England. He had for a fellow passenger the Rev. Edward Stallybrass, going out as a missionary to the Mongolian tribes in Siberia.

Various circumstances conspired to protract his stay in Russia, beyond his original intention.

"One reason was, the cordial reception which he met with from a near relative, whose mind he was most happy to find

increasingly open to those great truths which he himself had received. Another was, the greatly improved state of religious society in St. Petersburg. A third in connexion with this, was the enlarged opening which he there perceived for all plans of promoting religion, through the wonderful exertions of the Bible Society, and the fourth was, the opportunity of active usefulness which he found in his favourite employment of visiting prisons, both in the metropolis and other parts of the empire."

Mr. Venning met with the warmest encouragement from his excellency Prince Galitzin; and on receiving his assurances of favour and support, he resolved to decline all commercial business, and even to avoid the appearance of it by not attending the exchange, in order that he might devote himself entirely to his philanthropic plans, and "think of nothing besides prisons." When the Imperial Court removed for a season to Moscow in the beginning of 1818, Prince Galitzin invited Mr. Venning thither, to explore the prisons of that city, with which he readily complied. He was there introduced to the Princess Mestchersky, who entered most cordially into his views, accompanied him in his first visit to the prisons of Moscow, and remained his warm supporter in all his benevolent labours. She also translated into Russ, the memorial drawn up by Mr. Venning on the subject of prison discipline, together with the plan of a proposed society for the care of prisons in the Russian capital, which were laid before the Emperor by Prince Galitzin, and obtained the Imperial sanction. A letter from Mr. Venning to Sam. Hoare, jun. Esq. the chairman of the Prison Discipline Society, dated St. Petersburg, Oct. 15, N.S. 1819, announces the first general meeting of the Society for the Care of Prisons, at the residence of its president Prince Galitzin.

"The day of our meeting," he says, "was very remarkable, it being that day six years that the French were driven out of Moscow. The apartment in which we sat, was hung round with the portraits of the most distinguished characters of the country, both statesmen and generals; among whom I observed the brave Field Marshal Kutusoff, whose amiable daughter, Mrs. Tolstoy, will, I expect, soon prove a second Mrs. Fry."

The Metropolitan of Novogorod and St. Petersburg, the Archbishop of Twer, and their Excellencies Count Lieven and Baron Vittenghoff, were appointed Vice Presidents of the Gentlemen's Committee; and her Excellency, Mrs. Kazadavloff, widow of the late Minister of State for the Interior, President of the Ladies' Committee. Mr. Venning thus concludes the letter containing the account of the General Meeting.

"All the members were divided into sub-committees of inspection, &c. All were anxious to be employed in some way or other in this benevolent work; and the truly pious Mrs. Kazadavloff actually engaged me with tears in her eyes to go with her into the prisons, where, she says, with the blessing of God, she will endeavour to do some good. The prospect of being so benevolently employed, has cheered her spirits, which had been greatly depressed by the decease of her late husband.

"The ship is just come, which I suppose has brought the tablet of the likeness of Howard for the Emperor. I have now made up my mind to pass this winter in Russia, as it bids fair to be the most active and the most happy of my life."

Mrs. Kazadavloff died the year following, on the birth-day of her husband, according to her wish and presentiment that she should expire on that day.

Mr. Venning next turned his attention to the state of the prisons at Cronstadt, and having received his Imperial Majesty's sanction, he took the first opportunity of proceeding to that place. In July, 1820, an auxiliary Prison Committee was established there.

"The large and elegant hall," Mr. Venning writes, "in which we met, was at the appointed hour filled with naval officers; and the orchestra contained companies of sailors, who were permitted to come, *being all members of the Cronstadt Bible Society*—a circumstance which to my mind rendered their appearance peculiarly pleasing.

"The clergy of Cronstadt were also there, and when the service according to

the Greek church had been performed, the Admiral (Korabka) rose, and read an admirable letter from Prince Galitzin on the prison subject, in which the beloved monarch's pleasure was declared relative to this Committee. After the letter was read, the Admiral delivered an appropriate speech, in which he enlarged on the usefulness of such an institution; and, as a stimulus to action, he adverted to the indefatigable labours of the illustrious Howard, whose benevolent career was ended by death at Cherson. By this speech you will perceive that the glorious example of Howard still continues to animate a grateful nation, which seems to seek occasions to do justice to the memory of that great man..... After the meeting, we dined with several of the members under the hospitable roof of Mr. Berlofsky, with whom we resided. He is the treasurer of the Bible Society in Cronstadt; and wherever we find a true friend of that kindred Institution, we are sure to find a *prison man*. I must mention that the Russian Bible Society has resolved to supply the Prison Society with Bibles and Testaments for the use of the prisoners, *gratis*. When we had dined, we all visited the Naval Hospital. It occurred to me that the sick were not supplied with the scriptures, and I proposed that we should take with us a good supply of the Four Gospels and the Acts, printed in the Slavonian and modern Russ. Accordingly, Dr. Pinkerton and I supplied every ward through which we passed, being in all fifty-eight. Here also I distributed the remainder of my tracts. By this plan, 1217 sick men were furnished with the means of obtaining everlasting life. The poor fellows were soon observed to assemble together in groups, and to press on one another to hear the word of God —some of them with a tract, and others with a Testament, reading aloud to those who rejoiced to hear the great truths of the gospel. We also visited the Lying-in Hospital, and another for unfortunate women, and supplied them with the holy scriptures. It would have cheered your heart to have been with us.

"The Emperor purposes to return to his capital from Warsaw next October, when the plan of the new prison that has been drawn under my direction, will be laid before him, which, if his Majesty approves, will be carried into execution without delay. Thus, my dear friend, the Divine blessing seems to attend every step we take in our heavenly work..... I am now on the eve of my departure from Russia. This morning I called on the dear Prince Galitzin, to take leave of him, and to thank him for all his kindness."

In pursuance of this resolution, on the 6th of August, 1820, Mr. Venning sailed for Copenhagen on his return to his native land, in the American brig George; his intention being to visit the prisons and hospitals in that capital, and, if practicable, to establish a Prison Society there. For this purpose, he was furnished with letters of introduction from Prince Galitzin to powerful individuals in Denmark. But, on the fifth day, the ship in which he had embarked, struck on a reef of rocks called *Roth Scar*, in the Gulf of Finland. After every attempt had been made in vain to get her off, the crew were obliged to take to the boats, and they were picked up at last by a Bremen vessel bound for Cronstadt. Here Mr. Venning was taken seriously ill, and, after losing his passage to Copenhagen in another vessel, was ultimately compelled to return to St. Petersburg. "Thus," said his illustrious friend Prince Galitzin, in an address to the Prison Committee at the annual meeting subsequent to his death,

"The Almighty Disposer of events ordained that he should lay down the frail tabernacle of his body here, in order to be clothed with an eternal one not made with hands—that he should here finish his earthly career, in order to commence another in our Father's kingdom, which is on high."

During the whole autumn, Mr. Venning was looking out for a fit opportunity to depart; but adverse winds compelled him to remain in Russia. About three weeks before his death, he went as usual to the prison, accompanied with another member of the Visiting Committee. At this time, there was a male prisoner lying dangerously ill of typhus fever. Both the visiters caught the disorder. Mr. Venning's companion was first seized, and was at one time given over by the physicians; but he recovered, and is still actively engaged in his benevolent labours. Mr. Venning's complaint began with a cold; it rapidly increased; and on the 22d of January, 1821, he expired, in the presence of Dr. Patterson and some other Christian friends. On the following Saturday, his remains were

committed to the grave; and among those who assembled to pay their last tribute to his memory, were Prince Galitzin and several other Russian noblemen, the British Ambassador, Sir Charles Bagott, with his suite, and all the members of the Prison Committee. A simple monument, at the suggestion of Prince Galitzin, is erected over his remains, presenting, on the principal side, a bas-relief, in which Mr. Venning is represented entering a prison with a Bible in his hand: under it, in Russ and English, are the following passages from scripture: "I was sick and ye visited me: I was in prison and ye came unto me."—"And I heard a voice from Heaven saying unto me, Write, Blessed are the dead," &c. On the reverse side, in Russ only, is the following inscription.

"The Society of St. Petersburg for the Improvement of Prisons, have raised this monument to the memory of their beloved co-labourer, Walter Venning, co-patriot (countryman?) of Howard, and founder of the Prison Institutions of this country. He was born in Nov. 1781, and died in the Lord Jesus Christ, on the 10th of January, 1821."

It is not a little remarkable, that "while," as the illustrious president remarked, "Russia has to show near one frontier the ashes of his countryman," who fell a victim to his philanthropy, at another extremity of that vast empire, this simple memorial records the labours of "a second Howard," cut off in the prime of life and the midst of usefulness, by a similar dispensation of Providence. These are the men who illustrate the Christian character, and endear to foreign nations the English name.

A portrait of Mr. Venning, and a view of his monument, are annexed to the present memoir; but we regret that by this means the price of the tract should have been rendered somewhat exorbitant. Of the memoir itself, we cannot say much. Mr. Knill appears to have laboured under some disadvantages in writing it, and we are under obligations to him for what he has presented to us. But we should have been glad of more details in the place of some of the reflections; and these, we should have thought, might have been obtained from Dr. Patterson or some of his more intimate fellow labourers. A greater distinctness, too, might have been given to the outlines of his character. These were, if we mistake not, a singular meekness and even diffidence, not perhaps altogether natural to him, for he was of a warm and enthusiastic temper, but the result of Christian humility and self-government; combined with an undeviating firmness and perseverance in prosecuting his public undertakings. "No prospect of personal danger," as the Committee of the Prison Discipline Society remark, "no consideration of personal ease, could induce him to relax in his noble efforts." In an extract which Mr. Knill says, not very judiciously, that he would have written in letters of gold, we find this excellent man complaining of his habitual slothfulness, and his too great fondness for luxurious living. Such confessions indicate both the tenderness of his conscience, and the high standard which he had set before him; since nothing was more conspicuous than his constant activity in doing good, his steadiness, and his self-denial. "He sacrificed health, interest, comfort, and society, to encounter vice, misery, disease, and even death." But no trait was more conspicuous in his character than the tenderness of his compassion. While he displayed no small degree of inflexibility in his adherence to the principles of his conduct, his heart was alive to the softest appeals of human misery; "nor would he spare any effort to reform the vicious or befriend the forsaken." One short extract from his private papers, will show both what was the main spring of his actions, and what was the model which he proposed for his own imitation. It occurs in the shape of a meditation on that passage in the

xith of John: "Jesus saith unto his disciples, let us go into Judea. His disciples say unto him, Master, the Jews of late sought to stone thee, and goest thou thither again?"

"May I show the like intrepidity of soul in his service, taking all opportunities of performing the duties of life while the season of it lasts. Then, when the night of death comes, it will close my eyes in peaceful slumbers, till the awful realities of the resurrection burst upon me, and Christ shall take all his faithful servants unto himself for ever."

Young has finely said:

"Talk they of morals? O thou bleeding Love,
The grand morality is love of Thee."

As truly may it be said, true orthodoxy consists in nothing more than in conformity to the Divine exemplar. The highest designation we can bestow on the subject of these memoirs, is this: he was a follower of Christ.

SERMONS FOR CHILDREN; DESIGNED TO PROMOTE THEIR IMMEDIATE PIETY. BY SAMUEL NOTT, JR. *New York: James Eastburn, E. Bliss and E. White, John P. Haven, D. H. Wickham, and J. Montgomery.* 1823. *pp.* 160. 12*mo.*

The author of this little volume was one of the first missionaries sent out to India, by the American Board of Commissioners for Foreign Missions. After a residence there of several years, the loss of his health compelled him to return to his native country. He appears, however, to have retained, unimpaired, his missionary spirit. The work before us is introduced by an address to parents which begins thus:

"I heard a popular and pious minister the other day well remark, that the best test of a man's missionary spirit, was in his own family; and that there was little hope of exciting, and especially of keeping alive, a desire to send the gospel to the ends of the earth, in the minds of those people who have not yet the zeal and perseverance to go the length of their own firesides, to carry its peace and piety to their own flesh and blood. A real desire that the gospel should be preached to *every creature*, will show itself at home; and every parent who feels it, will be a minister of mercy to his own children. The natural effect of his desires for them, will be to make him more earnestly seek the piety and salvation of all the families of the earth; but the reaction of his efforts abroad, will increase his earnestness and labour for his own peculiar charge at home. He that overreaches that which is at hand, and gets hold only of that which is far away, shows rather the incoherent dreamings of the sleeping, than the consistent doings of the waking man."

We live at a time strongly marked by the numerous plans which are devised, and the unusual pains which are taken, to convey appropriate religious instruction and exhortation, to every class and description of the human family that has heretofore suffered by neglect—to Africans, to colliers, to sailors, to rivermen, to prisoners, to pagans, Jews, and Mahometans. For ourselves, we think that we see in this feature of the present times, not the least striking of many strong indications, that we are rapidly approaching the period, when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

Children, as a particular and most important class of immortal beings, have not been overlooked, in this recently awakened and excited exercise of Christian benevolence. The Sabbath schools and Bible classes, which have been lately and numerously formed in Britain and in this country, bear ample and honourable testimony, to the care and pains which have been employed to instil into the minds of the rising generation, the principles of sound morals and of Christian piety. But the author of the book before us is, so far as we know, the first* who has at-

* Since penning the above, the writer has seen the following advertisement: "Published by Samuel T. Armstrong, No. 50, Cornhill, Boston, and John P. Haven, 182, Broadway, New York—SERMONS ADDRESSED TO CHILDREN. By John Burder, A. M. son of the Rev. George Burder of

tempted to write *sermons* for *children.* For *youth*, volumes of such discourses have long since been published. Mr. Nott, however, is of the opinion that sermons may be so managed as to be highly useful to those who are yet in what may be considered the age of childhood. He says—

"The medium age which the author has had in view, is nine or ten years. With due parental explanation, he believes these sermons may be made useful and interesting to those much younger; and that they also meet the case of those who are some years older. They have grown out of his habit of familiarly lecturing to his own children when reading the scriptures with them; and out of lectures familiar and unpremeditated, at the quarterly meetings of 'The New York Maternal Society;' at which meetings the mothers have gathered their children with them for instruction and prayer. The one first delivered on this occasion, was shortly after written, and published under the title of 'A Lecture on the first Psalm,' and now with some alterations, forms the 7th of the following series.

The author considers these sermons, therefore, as having already undergone the test of experiment, and feels some confidence, that what has been found intelligible and interesting in parts, will not cease to be so, now they are combined together.

"The sober name of sermons will not, it is hoped, doom the volume to neglect. It need not be thought impossible or even difficult to interest children in sermons, if they are suited to their case, and their capacity; if they are brought home to their business and bosoms. There is no need of supposing that children require the interest of continued and eventful narrative, more than adults. Their minds are equally susceptible of pleasure and benefit from suitable *direct* communications; they have all the faculties of the human soul, and it is but fair to suppose, that they, like others of their kind, will be most interested in the just and proportionate use of them all. They are not monsters, to whose deformity we must minister by purveying to a predominant and overgrown faculty; but each of them, men in miniature, whose complete and perfect growth we are to promote, by a judicious ministry to every part.

How far the amiable "confidence" expressed in this extract will be justified by the event, we undertake not to pronounce or predict—Much will certainly depend, as the author remarks, on what is done by parents. "These sermons (he says) will not fulfil their author's intention, if they are left to work their own way into the understanding and affections of a child, but only when the father and the mother invite their attention, solve their difficulties, and encourage them in their progress."

We have, nevertheless, no hesitation in recommending, and that very earnestly, this little volume, to all Christian parents who have children growing up around them. We have ourselves perused it with much interest. It is, in our judgment, as well adapted to answer the design proposed as it easily could be. The author, we think, deserves the thanks of the religious publick, for the attempt he is making, in this untried way, to reach the minds of children with the precious truths of the gospel: and we hope, indeed, that he will receive better encouragement to proceed with spirit in his benevolent enterprise, than any which he can derive from thanks or plaudits.

Long have we been persuaded that all great changes in the human mind, and in established habits, must be effected, chiefly, by beginning with children and youth. Richard Baxter has somewhere given it as his opinion, that if Christian parents would *fully* perform their duty to their children, the publick preaching of the gospel would not be the *ordinary*

London." Of these sermons the editor of the Boston Recorder concludes a commendatory article by saying: "The style of execution can be learned from comparison with no other work we have ever seen. It is *incomparable.*" Whether Mr. Nott took the thought of writing sermons for children from seeing this work, or hearing of it, we know not—possibly the same thing occurred to both these good men about the same time, without any knowledge of each other's views or intentions. This we know has taken place in matters of science; and it is equally probable that it should take place in the concerns of religion, when they become the subject of much serious thought and inquiry.

means made use of for the conversion of sinners—that is, that there would be a greater number of children savingly renewed, before they could be profited by publick preaching, than the number so renewed by the instrumentality of preaching. We are not exactly prepared to subscribe to this opinion; and yet we verily believe it points at more truth than has ever been thought of, by many who have not seriously considered this subject.

Family instruction, family government, and family religion, must lie at the foundation of almost all that is good, and stable, and auspicious, both in the church and in the state. We wish we had time and space to pursue this topick. We know indeed that it is with us such a favourite topick, that whenever we touch it, we are prone to be garrulous. But if we could speak upon it with effect, we should think that the last breath of life could not be better expended than in urging it.

Literary and Philosophical Intelligence.

On the 6th Oct. 1822, a tremendous volcano poured forth stones and lava from a mountain situated in the Beanjean Regencies, about 200 miles from Batavia. 5000 natives were buried by the stones and ashes. 300 have been found most dreadfully burnt, and but faint hopes are entertained of the recovery of most of them.

Two Greek youths, Fazlo Cavallizo, and Anastasius Caravilla, have arrived at Salem, in the brig America, from Malta and Gibraltar.—They have been sent to this country to be educated at the Foreign Mission School at Cornwall, Connecticut.

Buffalo, Feb. 4.

Indian Marriages.——At the mission house, in the Seneca village, near this place, on the 8th ult. the Rev. Mr. Harris, resident missionary, married 9 couple of the natives, 8 of whom had previously been married according to the Indian ceremony. Their objects appear to have been, "to give their publick attestation in favour of Christian institutions; and to recommend the same by their example to the practice of their brethren."

The following singular facts were stated at a meeting of a public society in Sheffield, England:—Gibbon, who in his celebrated History of the Decline and Fall of the Roman Empire, has left an imperishable memorial of his enmity to the gospel, resided many years in Switzerland, where, with the profits of his works, he purchased a considerable estate. This property has descended to a gentleman who, out of its rents, expends a large sum annually in the promulgation of that very gospel which his predecessor insidiously endeavoured to undermine. Voltaire boasted that with one hand he would overthrow that edifice of Christianity, which required the hands of twelve Apostles to build up. At this day, the press which he employed at Ferney to print his blasphemies, is actually employed at Geneva in printing the Holy Scriptures. It is a remarkable circumstance, also, that the first provisional meeting for the re-formation of an Auxiliary Bible Society, at Edinburgh, was held in the room in which Hume died.

ABBE HAUY.

Died, at Paris, on the 1st of June, the Abbé Hauy, member of the Royal Academy of Sciences, and canon of Notre Dame. This distinguished mineralogist met his death in consequence of a fall, by which he fractured the neck of the os femoris. He fell down on the 14th of May in his cabinet, in consequence, it is believed, of slipping his foot, as he did not subsequently show any affection of the head, which would lead to the idea of his having suffered any apoplectic seizure. He was attended by M. Almand, surgeon to the Salpétrière; but the pain, partly arising from the accident, and partly from an attack of nephralgia, prevented the nature of the accident from being discovered for some time. An abscess formed, which was evacuated; and his strength from this period declined with rapidity, till the morning of the 1st of June, when he died. His interment took place at Père la Chaise, on the 3d of June, which was attended by Gay-Lussac, as president of the

Institute, and a considerable body of its members.

ABBE SICARD.

Died lately, at Paris, in his 80th year, the Abbé Sicard, director of the Institution for the Deaf and Dumb. He was born at Touseret in 1742, and was educated at Toulouse; and early in life entered the church, becoming vicar-general of Condour and a canon of Bourdeaux. M. Cicé, archbishop of the diocese, having resolved to establish an asylum for the deaf and dumb, Sicard was despatched to Paris, to make himself acquainted with the system of the Abbé de l'Epée, whom he afterwards succeeded in 1789. During the revolution, learning and benevolence proved no protection, and the abbé Sicard had nearly shared the fate of the unfortunate Lavoisier. He was detained prisoner till the 4th of September, when he was carried before the National Assembly, where he made a speech, which, joined to the interest made in his behalf, seems to have procured his liberation.

After a considerable suspension of his duties M. Sicard was at length restored to his charge; and the institution being now supported by M. Chaptal, at that time minister of the interior, began to flourish. In 1800 a press was established, by which means his pupils became initiated in the art of printing; it was here that the works of the Abbé were principally published. One of his first pupils at Bordeaux was Massieu, who followed him to Paris, and whose astonishing acquirements tended, in a remarkable degree, to give celebrity to the system of education adopted by his master.

The school of the Abbé Sicard was an object of great interest and general attraction to all strangers visiting Paris. The readiness which he always showed in explaining his method, and the proofs of cultivated mind and useful acquirements given by his pupils at their public exercises, have been the means of leading to the establishment of similar schools in va-parts of Europe, and also of the United States. The name of Sicard is associated with the system of De l'Epée, which he greatly improved, and deservedly ranks high among the benefactors of mankind.

NEW PUBLICATIONS.

ORIGINAL.

History of the Reformation. Being an Abridgment of Burnet; together with Sketches of the Lives of Luther, Calvin, and Zuingle, the three celebrated Reformers of the Continent. By the Rev. Benjamin Allen, Rector of St. Paul's Church, Philadelphia. Second Edition. Philadelphia. 12mo. pp. 297.

The Life of James Otis, of Massachusetts: containing, also, Notices of some contemporary Characters and Events from the year 1760 to 1775. By William Tudor. Boston. 8vo. pp. 508.

A Narrative of the Expedition to Dongola and Sennaer, under the command of his Excellence Ismael Pasha, undertaken by order of his Highness Mehemmed Ali Pasha, Viceroy of Egypt. By George Bethune English. Boston.

Some Thoughts upon Population. Boston. 8vo. pp. 19.

Seventy-Six. By the author of Logan. 2 vols. 12mo. Baltimore. pp. 520.

The Author's Jewel. Consisting of Essays, Miscellaneous, Literary, and Moral. By S. Simpson. Philadelphia. 18mo. pp. 251.

Sermons for Children; designed to promote their immediate Piety. By Samuel Nott, jr. New York. 18mo. pp. 160.

The Criminal Recorder: or Reports of Criminal Law Cases, decided at the City Hall, New York, in December, January, and February. With Notes and References. By Jacob D. Wheeler. New York. 8vo. pp. 108.

North American Review. No. 38.

Woodbridge's Rudiments of Geography, on a new plan, designed to assist the Memory by Comparison and Classification. With an Atlas. Third Edition. Hartford. pp. 208. 18mo.

The Harp of the Beech Woods. Original Poems. Marhose. pp. 156.

SELECTED.

Peveril of the Peak; a Romance, by the author of Waverley, Ivanhoe, &c. &c. &c. Philadelphia. 3 vols. 12mo. pp. 763. New York. 2 vols. 12mo.

Napoleon in Exile, or a Voice from St. Helena. The opinions and reflections of Napoleon on the most important events of his life and government, in his own words. By Barry E. O'Meara, Esq. his late Surgeon. Fourth American Edition. New York and Philadelphia. 2 vols. 12mo. pp. 687.

The Museum of Foreign Literature and Science. Conducted by Robert Walsh, jr. No. 9. Philadelphia. pp. 96.

Religious Intelligence.

VIEW OF THE MISSIONS UNDER THE DIRECTION OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

MISSION IN CEYLON.

Joint Letter of the Missionaries.

This letter is dated May 30, 1822. It begins with a statement of facts relative to the ill health of Mr. Woodward; his voyage to Madras and Calcutta, for its restoration; and the series of kind providences, which attended him. These were sufficiently noted at p. 172, of our last volume.* Mr. Woodward arrived at Jaffna, with improved health, on the 16th of January.—The letter than adverts to intelligence just received, confirming a report which had reached them some time before, that their "beloved friend and patron," Dr. Worcester, was no more in this world. "This intelligence," say they, "has filled our little circle with mourning. We all had the happiness of being personally acquainted with this friend of the heathen; and we have all heard him plead with the Angel of the covenant for them, and also for those who had left kindred and home for their sakes. But we bow in silence to Him, whose ways are in the deep, and in whose sight the death of his saints is precious."

Mr. and Mrs. Richards have been called to part with their little daughter, who died on the 31st of December. On the day following, she was buried by the side of Dr. and Mrs. Scudder's infant, and near the remains of Mrs. Poor. Some new symptoms had excited fears, that the dissolution of Mr. Richards was not far distant.—The letter proceeds:

Bible Societies formed by the Heathen, and others.

"Of the cause of Christ in general in this district, we rejoice in being able to speak with encouragement. At the commencement of 1821. a Tamul Bible Society was formed in Jaffnapatam, consisting mostly of native Christians; and on the 17th of November, one of the same description, composed almost entirely of heathens themselves, was formed at Mallagam, which lies nearly in the centre of the parishes under our care. These two associations pay an annual subscription of several hundred Rix dollars for the spread of the word of God in their own language. It cannot be supposed that men, whose system of religion is condemned by the principles of Christianity, could contribute to the circulation of the Bible from proper motives; but, whatever be the object, we rejoice in the belief, that the example may do some good, and that the habit of giving to such an object, however small be the contributions, may be instrumental of the happiest results.

"On the last day of the year, a Branch Bible Society, auxiliary to the Colombo Bible Society, was formed in Jaffnapatam. In this are united Malabars, Portuguese, Dutch, English, and Americans. The formation of this society was the most interesting event we have witnessed in this place. Sums, amounting to 1,200 Rix dollars annually, were subscribed, and an interest was excited, which we trust will not soon subside. By the well directed efforts of these societies, we cannot but hope that light will spring up and knowledge be increased."

Some schools, which had been suspended for want of funds, had been resumed. The *spasmodic cholera*,—that dreadful scourge to the native population,—after having swept away thousands, had nearly ceased its ravages. Sunshine had returned after the storm; and quietness after a season of general confusion and alarm. The schools, which had been deprived of half their scholars, were again filled; and the congregations attending on the public preaching of the word, had, in most cases, become as in times past.—The following paragraphs should not be abridged.

Preaching the Gospel.

"We feel confident that there never has been a time, when we could more emphatically say, 'knowledge is increased.' After the more regular services in the forenoon at our stations, on the Sabbath, six missionaries, three native preachers, and fifteen or twenty of our most forward boys in the boarding schools, whom we generally 'send forth by two and two,' are able to go into villages, fields, streets, and from house to house, for the purpose of preaching the gospel, or of reading tracts, or extracts and portions from the scriptures; and, as many of the places at which we preach are previously appointed, we not unfrequently have small congregations.

"The method of spreading the gospel, by sending our boarding boys to read to the people, has become interesting and greatly useful, as it not only enables us to communicate the truth to hundreds in a

* Missionary Herald.

day, who must otherwise remain uninstructed, but at the same time teaches our boys to defend the Christian religion from all the false accusations and vain objections brought against it by the heathen. Nor is it less interesting to state, that the females who have joined our church, seem to take a lively interest in the cause, and often seek opportunities, by going to different houses, of communicating truth to their own sex, and are sometimes successful in persuading a few to break away from their former customs, to go to the house of worship, and to listen to a preached gospel.

"Besides these methods of spreading the knowledge of salvation through Christ, we have taken tours, in which we have visited most of the parishes in the district, and some of the neighbouring islands. On these tours we spend as much time, as circumstances render proper, always taking our supplies with us, as it would be altogether imprudent to depend either upon the generosity, or the compassion of the people; and even if we could, their scanty store would not always afford our necessary food. It is our grand object to preach the gospel to every creature wherever we go, and to declare, as may be best suited to the hearer, the whole counsel of God.—It is hardly necessary to add, that our opportunities for a judicious and profitable distribution of tracts and books, are very numerous; and it is matter of deep regret that, through the failure of our printing establishment, and of funds, we are, in this respect, very much embarrassed."

The Boarding Schools.

"By some of the above remarks, you will understand that our boarding schools still continue to be a source of great encouragement. We have recently commenced a school of this description, at Manepy, so that we now have one at each station. Perhaps it may be thought by some, that we are forsaking the more appropriate work of a missionary, and confining our attention too much to the education of these children and youth. But it should be distinctly understood, that the care and instruction of these schools devolve, in a great degree, on the females of our mission, assisted by natives; and though domestic duties may prevent them from labouring, to any great extent, among the people, they may in this way be very useful to the cause.—In these schools, much religious instruction is daily given, and all possible care is taken to keep the scholars from the contaminating influence of heathen customs. The change effected in the habits of these children, by the discipline of a few days only, is exceedingly interesting, and the number from these schools who have been added to our church, sufficiently proves, that the moral influence of such discipline is most happy in its effects."

Admission to the Church.

"In some of our former letters, we mentioned the hopeful conversion of two girls in the boarding-school at Tillipally, and also that some other individuals gave evidence of a change of heart. On the 21st of December, these girls, Miranda Safford and Mary Poor,* and the hired man of Mr. Richards, Daniel Smead, were admitted to the church. One of the girls and the hired man received the ordinance of baptism; the other, being from a Roman Catholic family, had been previously baptized. These two were the first females we have received to our communion from among the heathen; and as they have made considerable progress in reading, and in a knowledge of the word of God, as well as in many things of less importance, we cannot but hope they will be made a great blessing to many of their own sex.

"A boy, named S. B. Gautier, belonging to the boarding-school at Panditeripo, has also been admitted to our church. For some months past there have been favourable appearances at Oodooville. Some individuals connected with the station, and two or three in a neighbouring village, expressed great anxiety for the salvation of their souls; and there was encouragement to hope, that five or six would eventually be added to our church. In these hopes we have not been entirely disappointed. Four of the number, the instructer of the boarding-school, one male and one female domestic, and a woman in the neigbourhood, were received into the church, on the 21st of last month. Most of the brethren and sisters, and a very large congregation of native people, were present. After the sermon, three of the candidates knelt and received the ordinance of baptism. The other one, having been a member of Mr. David's school, had been previously baptized by him. They were then all admitted into fellowship with the church. Mr. and Mrs. Winslow's child, and six children of the newly admitted members, were also baptized. The ordinance of the Lord's supper was then administered, and the whole concluded by singing the doxology. All the exercises, excepting the prayer before the baptism of Mr. Winslow's child, were in Tamul. This was a most interesting scene. We had never before witnessed the heathen

* The original names of these girls were Chelley and Mariel.

coming to Christ, bearing their children in their arms. We had never before, at one time, received so many; nor had we before admitted an individual from the midst of the heathen, entirely removed from every influence, excepting that of a preached gospel, as was the case of the women in the neighbourhood. The congregation gazed with apparent astonishment, wondering whereunto this would grow. Our little church now consists of 32 members, of whom 17 are Malabars; and we are happy to add, with devout thankfulness, that we have as yet admitted no one, who does not come out from the world, and give evidence of spiritual communion with the Father, and with his Son Jesus Christ."

ACCOUNT OF DANIEL SMEAD, A NATIVE CONVERT.

Tillipally, May 30, 1822.

Dear Sir,—About seven months ago, some extracts from the journal kept at this station were forwarded to the Prudential Committee. The journal, from which those extracts were made, contains some notices respecting the hopeful conversion of Daniel Smead, a native Malabar, now living in our family in the capacity of a hired man. As Smead's attention was first excited to religious subjects at Batticotta, and as no particular circumstances respecting him have been mentioned in the journal at that station, we thought it expedient to give you a short, connected account of the exercises of his mind, and of the reasons we have to believe, that he has been made a subject of saving grace. We take the liberty, therefore, of sending you the following account; and subscribe ourselves yours, with sentiments of sincere respect and affection,

JAMES RICHARDS.
J. Evarts, Esq. DANIEL POOR.

DANIEL SMEAD, a young man of about 19 years of age, was born of heathen parents, of the Vallale cast, at Trincomalee. He lived with his parents till he was eight or ten years old, and was then employed as a servant in several English families. In the year 1817, he came to Jaffna with a gentleman, in whose family he lived till the latter part of 1819. Not being pleased with the treatment he received, he left his master, and was for several months without employment. At this time, he went to visit several of his relatives, who live near Jaffna; but they despised and rejected him, saying, "You have polluted yourself by living with white people, and shall not live in our house." He would have returned to Trincomalee, but was ashamed to go home, as he was then in a destitute state. He continued in Jaffna several months, supported by the charity of some of his acquaintances. In January, 1820, he went to Batticotta, and requested employment in Mr. Richard's family. He was received for a time on trial. He soon gave evidence that he was well acquainted with his business. He was, however, considerably inclined to intemperance, and to some other gross vices, which are prevalent among the natives. After being at Batticotta several months, and seeing the children there engaged in learning, he expressed a wish to learn to read and write. By diligence in his business, he was able to spend a small portion of his time in the school. In the former part of the year 1821, there was some appearance of special seriousness at the Batticotta station. At that time, Smead's attention was excited to the concerns of his soul. He regularly attended the meeting, which was held weekly by Mr. Meigs with those who were disposed to make inquiries on religious subjects. From the nature of his inquiries at those meetings, and from his general deportment, it appeared that he was in earnest in seeking the salvation of his soul. He frequently sought opportunities for conversation on religious subjects, and expressed much pleasure on receiving instruction. We were surprised to learn how grossly ignorant he was of moral and religious subjects, when he first went to Batticotta. He supposed that the Sabbath was appointed by the Governor, and that its design was to give to gentlemen, an opportunity for amusement and recreation. His views on other important points, were equally erroneous.

In the month of March, he exhibited some evidences of having received Christ by faith as his Saviour. About this time, his father, and several of his near relatives, died. The manner in which he was affected by these events, increased our hopes of his saving conversion. He appeared to be much concerned for the souls of his deceased friends, fearing that, as they had lived and died in idolatry, ignorant of the only Saviour of sinners, they had perished. He was much quieted by the representations that were made to him of the character of God, and thought it desirable, that such a Being should reign, and have all things at his disposal.

Soon after, he was taken sick, and suffered great pain; but his mind was in a happy frame, and he was much disposed to converse on religious subjects with all who came to see him. The change that had been wrought in him, as manifested by his conduct, attracted the notice of all who knew him.

On Mr. Richards's removal to Tillipally, we were furnished with further evidence

of his sincerity, by the speedy and intimate acquaintance, which he formed with those, who are considered pious at this station. He soon became acquainted with the views and feelings of most of those, who are connected with the family, and frequently conversed and prayed in private with all, who were willing to hear him. Though he was an entire stranger in the parish, he conversed freely with different persons, and even with the head men of the village. As he is quite unassuming in his manner of address, many are induced from curiosity to listen to what he says.

Observing, that on Sabbath mornings he was frequently abroad in the neighbourhood, conversing with the people, we began to send him in turn with those members of the church, who statedly go to the school-bungalows, in several villages, to hear the children repeat the catechism, and to read and converse with those who attend on such occasions. For many months past, he has been useful by conversing on religious subjects with persons in various places. Though his knowledge is comparatively small, he manifests considerable judgment, in selecting those topics, which are readily understood by the people; such as the practical influence of the two religions; and the conduct of the Brahmins, compared with that of the missionaries, in promoting both the temporal and spiritual welfare of the people.

From the time of his conviction of the truth and importance of the Christian religion, his disregard to cast has been very observable. He was the first hired man of the Vellale cast, who was willing to have his food cooked on the premises at Batticotta. When the boys in the boarding school at that station, were removed from the cook-house, which stood upon a piece of land belonging to a heathen, and were directed to eat in a building prepared for the purpose, on the mission premises, Smead was particularly active in reconciling the minds of the larger boys to the removal, and in conversing with many who came to the station at that time, on the folly of attaching so much importance to the subject of cast.

He early manifested an indifference on the subject of acquiring property, which we had not seen before among the natives. When he came to Mr. Richards's, as he had been for some time without employment, he was willing to labour for about half the sum, that he had been accustomed to receive. He frequently visited the gentleman, with whom he formerly lived, and was much urged, both by presents and a promise of kind treatment and high wages, to return; but he chose to continue at Batticotta. Though he manifested no wish to have more wages, Mr. Richards repeatedly increased them, in consideration of his diligence and fidelity. A short time before his concern for his soul was manifested, Mr. Richards, in consequence of some changes in his family, thought he should no longer want the services of Smead. When he heard of this, he proposed to continue at Batticotta, on condition of receiving his food and clothes. In consequence of this proof of his attachment to the family, Mr. Richards continued to employ him, and gave him his usual wages. After he became more interested in the subject of Christianity, he frequently expressed a wish to bind himself to Mr. Richards for life; requesting, that Mr. Richards would watch over him, reprove him when necessary, and control him in all his affairs.

Soon after he came to Tillipally, his uncle, who has the care of his brother and sister, informed him that his father had left him a large sum of money, and urged him to return to Trincomalee, to settle his father's estate. The uncle told him, that he could not inherit the property bequeathed to him, unless he would go himself to Trincomalee and prove that he was a son of his deceased father; and added, that great losses would be sustained, unless he went to take care of the property. Smead had reason to believe, that his father had left him part of the estate; but fearing that his friends had laid some plans to withdraw him from the missionaries, and from the means of Christian instruction, he was unwilling to trust himself in their hands. He chose rather to hazard the loss of his property, than to expose himself to the trials and temptations, which he foresaw would arise from a compliance with his uncle's advice. When his uncle rebuked and reproached him for having become a Christian, Smead earnestly warned and entreated him to leave the worship of idols, and to receive the only true religion. His uncle continued several days in the neighbourhood, and had frequent conversations with him; but as he had no encouragement to hope, that he should succeed in his object, he returned to Trincomalee. Smead's conduct in this affair, was a matter of much astonishment to his companions. They thought him beside himself, that he should prefer being dependent on others, to living independently. Smead thought he could visit his friends without much danger, after he had made an open profession of Christianity, and united himself more closely with us. The manner in which he expends the money he receives from us, indicates a spirit of benevolence, which we have not before seen among this peo-

ple. He wished to give monthly to the Bible Society, a sum equal to *one-seventh part* of his wages; but as we dissuaded him from so doing, he reduced his subscription.

About two months after he came to Tillipally, several persons were received into the church. At that time he expressed a wish to make a publick profession of his faith in Christ by receiving baptism and the Lord's Supper. Though we indulged pleasing hopes of his piety, we thought it expedient to defer his admission.

After he had repeatedly expressed a wish to join the church, we were more particular in pointing out to him the nature of baptism and the Lord's Supper; the character of those who become worthy partakers of the ordinances; the duties of those who make a profession of faith in Christ; and the evil consequences of self-deception and hypocrisy. When he became more fully acquainted with these subjects, he had many fears, lest he was destitute of the essential qualifications for receiving the ordinances. After waiting several months, a conviction of duty appeared to urge him to make an open profession of his faith. On Christmas day, 1821, Smead, Miranda Safford, and Mary Poor,* were publickly received as members of our church.

From that time to the present, Smead has conducted himself much to our satisfaction. The abandonment of former external vices, and the new course he has pursued, are to us pleasing evidences of the sincerity of his faith and repentance. We have, however, been taught, in giving accounts of native converts, to "rejoice with trembling."

Before he became hopefully pious, he took some steps with reference to marriage. A respectable heathen at Jaffnapatam, made very advantageous proposals to him, to marry his daughter. He concluded to accept the proposals. But while they delayed to make the necessary formal agreement, his attention was particularly turned to the subject of the Christian religion. In consequence of this, he became more and more indifferent to the subject of marrying a heathen girl. Noticing the difference between the girls in our boarding schools, and the heathen females, he manifested a partiality for the former. As he did not consider himself under obligations to the *man* at Jaffnapatam, (the girl in such cases is considered as having no voice,) he relinquished all further attention to the subject. Having his attention turned to those in the school, he became pleased with the suggestion made to him of marrying Miranda Safford, the oldest girl in the school. He mentioned several advantages which he anticipated from such a marriage, arising from the progress she had made in her studies, especially in Christian knowledge, and from her apparent devotedness to the service of Christ.

Miranda was received into the boarding school in May, 1819. From the time of her entering the school, she behaved with so good a degree of propriety, that Mrs. Poor had less trouble with her, than with most others. She was quite disposed to learn to sew, knit, and to attend to other things of the kind; but had little inclination for learning. Such were the views of the people on the subject of females being instructed, that it was for a long time extremely irksome, not only to Miranda, but to all the girls in the school, to spend a part of their time in learning to read. They were aware, that by so doing, they were exposed to much reproach, and degraded themselves, in the views of the people. We thought that much was depending upon the course pursued by those, who first entered the school. It was very desirable, that the oldest girls, by their diligence and progress in their studies, should set a proper example to those who should come after them. With reference to this, a handsome reward was promised to the four oldest girls, (of whom Miranda was one,) on condition of their reading the four Gospels, and committing to memory a number of lessons which were specified. This proposal produced its desired effect, and the girls were furnished with an answer to the question, which was constantly proposed; "What good will you get by learning to read?" Miranda became attentive to her studies; and, in the course of six or eight months, was entitled to the promised reward. Though she had received much instruction, her mind appeared not to be particularly affected by it, till the time of Mrs. Poor's decease. Mrs. Poor's last exhortation to her, and the scenes which she there witnessed, were, by the blessing of God, the means of rousing her attention to the concerns of her soul. As several notices of her case were made in the journal, sent from this station, it is unnecessary to say any thing further at present, than that she continues to give pleasing evidence of the sincerity of her Christian profession.

On the subject of Smead's marriage to Miranda, his attachment to the cause of Christ, as well as to his intended partner, was put to a severe test. He is of the Vellale cast, which, on this island, is infe-

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* The Tamul name of Smead is Viragutty,—the name of a very malignant demon worshipped by the people. That of Miranda Safford, is Chelley; and that of Mary Poor, is Mariel.

rior only to the cast of Brahmins. Miranda is comparatively of low cast; so low, that those of the highest cast of natives, do not eat with those of her cast. In case of his marrying Miranda, he did not expect to receive as dowry more than half the sum, which he would have received if he had complied with the proposals made to him at Jaffna.

These obstacles, which at first appeared formidable, and in most cases would have been insurmountable, were at length overcome. In the course of a few months, after a due attention to the subject, by all concerned, a legal agreement of marriage was made. This produced a considerable excitement, not only at the station, but among the heathen around us, and he was exposed to some reproach. In the view of the heathen, his conduct was quite unaccountable and disgraceful.

On the 3d of April, he and Miranda were married in the church by the Rev. Christian David, in the presence of about 150 natives. Previously to the marriage ceremonies, Mr. David preached from Heb. xiii. 4. After the service in the church, a number of persons, who had been invited, friends of the bride and bridegroom, partook of a feast provided for the occasion on our premises. At this time, several persons of high cast, ate for the first time, on land occupied by Christians; and respectable men of different casts, who, according to the customs of the country, do not eat at each other's house, were brought together at this feast. The men were accommodated in one building, and the women in another. When it was suggested to the man, who superintended the business, that both should eat together, he assured us, that if we made such a proposal all the guests would leave us. Agreeably to the custom of the people, those who are guests at marriage feasts, usually make a present of money to the bride and bridegroom. They either give the money on the day of marriage, or subscribe a paper or ola, promising to pay the several sums affixed to their names. They do this, however, with a full expectation, that on some future occasion, they will receive as great a sum from those to whom their present is made. The practice of making presents on such occasions is one method of laying up money, on the part of those who give, for a time of need. There are various occasions on which feasts are made for the purpose of procuring money. Persons making the feast, expect then to receive the money which, on different occasions, they have given to others. This practice is attended with many evil consequences. It lays the foundation for discontent and numberless disputes. These presents appear to be considered either as free gifts, or as money lent, as may best suit the convenience of the persons concerned. As it is expected that those who attend the feasts, will make a present, it is often for the interest of many to excuse themselves from attending. This of course gives umbrage to the master of the feast, his invitation is slighted, and he is disappointed in his expectations of receiving a present. The rich, and those in authority, are almost the only persons who make a gain by this practice. A short time ago the head man of this parish made a feast, on the occasion of putting rings into his son's ears, and probably received more than $1,000. Such things forcibly remind us of the injunction of our Saviour: "When thou makest a feast call not thy rich neighbours, &c." As this practice is fraught with evil, we have advised that it be discontinued by all who are connected with us. Smead, and many others, see the propriety of this advice, and are disposed to regard it. Immediately after the feast, the bridegroom and bride went to her father's house, accompanied by their friends. When it was proposed to some of the Vellale cast, who had been at the feast, to go with them, they consented, on condition that they should not be urged to eat at their friend's house. For though they consented to eat with those of her cast, here at the station, they could not do it in other places.

After spending a few days at her father's house, Smead and Miranda returned, and now live in a building on our premises. While absent, they commenced the practice, which they still continue, of reading the scriptures morning and evening, and of uniting in family prayer. They also conversed freely with their friends, several of whom attended church on the following Sabbath. A little girl of the Vellale cast from that village, has lately been received into our boarding school; and two others have been proposed to us for admission, whom we shall probably receive. Smead has several times visited his wife's relatives for the purpose of making known to them the Christian religion. Some of them are induced to receive information on the subject, and thus encourage us to use further means for instructing them. Smead and Miranda are in the habit of eating together. This is an innovation, which surprises all, and gives offence to many, even to her own relatives. It is considered by the people an intolerable thing, that a woman should eat with her husband. Even the Roman Catholicks of high cast, do not so far depart from the custom of the country.

The heathen seem to think, that our religion is indeed calculated to turn the world upside down. The minds of those in our boarding school and of others, who

daily notice in what manner missionaries live together as families, are gradually prepared for some of those changes in the state of society, which we wish to introduce. In consequence of the innovations, which have already been made, many are inclined to the belief, *that there will be a universal change in the religion and customs of the people.*

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of February last, viz.

Of Rev. Dr. William Neill, collected by two ladies in Snow Hill, Maryland, and forwarded by Rev. T. B. Balch, for the Contingent Fund - -	$14 25
Of Mr. John Moore, a donation from Mr. H. G. Ludlow -	1 00
Amount received for the Contingent Fund -	15 25
Of Rev. Dr. William Neill, from individuals of Rocky Spring, Pennsylvania, and forwarded by Rev. John M'Knight, being subscriptions formerly obtained by Dr. Neill, for Synod of Philadelphia Professorship -	10 00
Of a Friend, his first instalment for the Oriental and Biblical Literature Professorship -	50 00
Of Rev. Dr. Samuel Miller, a donation from Deacon John Ashley, of West Springfield, Massachusetts, for the Students' Permanent Fund - - -	150 00
Deacon Ashley also generously sent to the Professors at Princeton $50, for the immediate assistance of the Students in the Seminary.	
Of Rev. Charles Hodge, from Mr. Goodman, for a Scholarship to be endowed by the Senior Class of 1823 - - -	15 00
Total	$240 25

FOREIGN.

SANGUINARY SUPERSTITIONS OF THE NEW ZEALANDERS.

From the London Missionary Register.

The account which Mr. Marsden gives of the sanguinary superstitions of this people, is painfully interesting:

In time of war, great honour is paid to the head of a warrior, when killed in battle, if he is properly tattooed. His head is taken to the conqueror, and preserved, as the spoils of war, with respect—as a standard, when taken from a regiment, is respected by the victor.

It is gratifying to the vanquished, to know that the heads of their chiefs are preserved by the enemy; for when the conqueror wishes to make peace, he takes the heads of the chiefs along with him, and exhibits them to their tribe. If the tribe are desirous of putting an end to the contest, they cry aloud at the sight of the heads of their chiefs, and all hostilities terminate: this is the signal that the conqueror will grant them any terms which they may require. But if the tribe are determined to renew the contest and risk the issue of another battle, they do not cry.

Thus the head of a chief may be considered as the standard of the tribe to which he belongs, and the signal of peace or war.

If the conqueror never intends to make peace, he will dispose of the heads of those chiefs whom he kills in battle, to ships, or to any persons who will buy them. Sometimes they are purchased by the friends of the vanquished, and returned to their surviving relations, who hold them in the highest veneration, and indulge their natural feelings, by reviewing them, and weeping over them.

When a chief is killed in a regular battle, the victors cry aloud, as soon as he falls, "Throw us the man," if he falls within the lines of his own party. If the party, whose chief is dead, are intimidated, they immediately comply with the command. As soon as the victim is received, his head is immediately cut off; and a proclamation issued for all the chiefs to attend, who belong to the victorious party, to assist in performing the accustomed religious ceremony, in order to ascertain, by augury, whether their god will prosper them in the present battle. If the priest, after the performance of the ceremony, says that their god is propitious, they are inspired with fresh courage to attack the enemy; but if the priest returns answer, that their god will not be propitious, they quit the field of battle in sullen silence. The head already in possession, is preserved for the chief on whose account the war was undertaken, as a satisfaction for the injury which he, or some one of his tribe, had received from the enemy.

When the war is over, and the head properly cured, it is sent round to all the chiefs' friends, as a gratification to them, and to show them that justice has been obtained from the offending party.

With respect to the body of the chief, it is cut up into small portions, and dressed

for those who were in the battle, under the immediate direction of the chief who retains the head: and, if he wishes to gratify any of his friends who are not present, small portions are reserved for them; on the receipt of which they give thanks to their god for the victory obtained over the enemy. If the flesh should be so putrid, from the length of time before it is received, that it cannot be eaten, a substitute is eaten instead.

They not only eat the flesh of the chiefs, but are wont to take their bones, and distribute them among their friends, who make whistles of some of them, and fish-hooks of others. These they value and preserve with care, as memorials of the death of their enemies.

It is also customary with them, for a man, when he kills another in battle, to taste the blood of the slain. He imagines that he shall then be safe from the wrath of the god of him that is fallen; believing, that, from the moment he tastes the blood of the man whom he has killed, the dead man becomes a part of himself, and places him under the protection of the Atua, or God, of the departed spirit.

Mr. Kendall informed me, that, on one occasion, Shunghee ate the left eye of a great chief, whom he killed in battle at Shukeangha. The New Zealanders believe that the left eye, some time after death, ascends to the heavens, and becomes a star in the firmament. Shunghee ate the chief's left eye, from present revenge; and under the idea of increasing his own future glory and brightness, when his own left eye should become a star.

When a chief of the enemy's party is killed, his body is immediately demanded by the assailants; and, as before stated, if the party attacked are intimidated, it is directly delivered up. If the chief was a married man, his wife is then called for; and she is also delivered into the hands of the enemy. She is taken away with the body of her husband, and is killed. If she loved her husband, she voluntarily resigns herself and her children; and desires the victors to do to her and her children as they had done to her husband. If the party refuse to give up the chief's wife, they are immediately attacked by the enemy; who will not give up the contest, till they obtain her, or are overpowered.

When they have got possession of a chief and his wife, after the woman is killed, their bodies are placed in order before the chiefs. The Areekee, or high priest, then calls out to the chiefs to dress the body of the man for his god; and the priestess, who is also an Areekee, gives the command to the wives of the chiefs to dress the woman for her god. The bodies are then placed on the fires, and roasted by the chiefs and their wives; none of the common people being allowed to touch them, as they are tabooed.

When the bodies are dressed, the Areekees take each a piece of the flesh, in a small basket, which they hang on two sticks stuck into the ground, as food for their gods, (to whom they are going to offer up their prayers, and whom they are about to consult relative to the present contest,) in order that their gods may partake first of the sacrifices.

While these services are performing, all the chiefs sit, in profound silence, in a circle, round the bodies, with their faces covered with their hands or mats, as they are not permitted to look on these mysteries; while the Areekees are praying, and picking small pieces of the flesh from their sacrifices, which they eat at the same time. These consecrated bodies are only to be eaten by the Areekees.

When all the sacred services are completed, the Areekees return the answer of their gods to their prayers and offerings. If their prayers and offerings are accepted, the battle is immediately renewed (as before mentioned), and all in common feed upon the after-slain. They eat the slain, not so much for food, as for mental gratification; and to display, publicly, to the enemy, their bitter revenge.

In the village of Tippoonah, I observed the heads of eleven chiefs stuck up on poles, as trophies of victory. I learned that they were part of those whom Shunghee brought with him, from his last expedition to the southward. He had cured them all. Their countenances were very natural, excepting their lips and teeth, which had all a ghastly grin, as if they had been fixed by the last agonies of death.

How painful must these exhibitions be to the wives, children, and subjects of these departed chiefs, who are prisoners of war, and labouring on the very spot, with these heads in full view! My mind was filled with horror and disgust at the sight of this Golgotha: at the same time, I anticipated, with pleasing sensations, that glorious period, when, through the influence of the gospel, the voice of joy and melody would be heard in these habitations of darkness and cruelty, where nothing now reigns but savage joy on one hand, and weeping and mourning on the other.

Alleged Origin of Eating Human Flesh.

Conversing with the chiefs of Tiami on this subject, Mr. Marsden says—

They first alleged, that it originated from the largest fishes of the sea eating other fishes, and of some even eating their own kind—that large fishes eat small ones—small fishes eat insects—dogs will

eat men, and men will eat dogs, and dogs devour one another—the birds of the air also devour one another—and one god will devour another god. I should not have understood how the gods could eat one another, if Shunghee had not before informed me, that, when he was to the southward, and had killed a number of people, he was afraid that their god would kill him, in retaliation, esteeming himself a god; but he caught their god, being a reptile, and eat part of it, and reserved the other part for his friends, as it was sacred food; and, by this means, he rested satisfied that they were all secure from his resentment.

[Shunghee is the hero of New Zealand. In works of revenge, and blood, and murder, he stands pre-eminent. The Macedonian was never more fond of war. Shunghee is a cannibal; and yet he has seen civilized society. In the summer of 1820, he visited England, in company with Mr. Kendall, where he spent five months, and was introduced to many persons in the higher ranks of society, and was shown a multitude of things fitted to inspire him with a taste for civilized life. He returned, however, to his native island, with no apparent religious impressions; nor is it known that he ever had any. Hence his perverse, barbarous conduct.]

View of Publick Affairs.

There is little of a domestick nature to lay before our readers. Congress terminated its session, of course, on the 4th instant. During the session, 96 acts, private and publick, were passed: and 6 resolutions, referring to publick concerns of the government in the recess of the national legislature. We sincerely rejoice that Mr. Mercer's resolution, relative to the African slave trade, was eventually carried, and by a majority of 131 to 9. It is in the following words:

"*Resolved*, That the President of the United States be requested to enter upon and to prosecute, from time to time, such negotiations with the several maritime powers of Europe and America, as he may deem expedient for the effectual abolition of the African Slave Trade, and its ultimate denunciation as piracy, under the Law of Nations, by the consent of the civilized world."

The contentions concerning the candidates for the office of President of the United States are general and animated—we might almost say violent—but it is neither our duty nor our inclination to take any part in this debate.

There is nothing new or important from Europe in relation to the differences between France and Spain, or to the war between Greece and Turkey.

The Russian claims to the exclusive navigation of the northern part of the Pacific Ocean, have been lately very openly urged. It is said that an additional maritime force has recently been sent there to put into execution the *ukase* of the emperor, respecting the restriction of trade. We hope the policy of the court of St. Petersburg, will not place our government under the necessity of making use of any measures of counteraction.

It is said that there are secretly spreading far and wide through Ireland, associations resembling the Carbonari.

A rumour having been widely spread, that Cuba was about to be ceded to Great Britain, the English minister has caused our government to be informed that the British nation would consider itself disgraced, were it to avail itself of the present condition of Spain to aggrandize herself by the dismemberment of the Spanish territories. We have much hope of Mr. Canning. He certainly enjoys to a much greater degree than his predecessor, the confidence of England, and of the friends of liberty and honest policy throughout the world. His retirement some years ago from office, was in obedience to *principle*. He has been the constant advocate of Catholic emancipation, and we confidently anticipate a great improvement of the condition of Ireland under his administration. Already, it is said, have the commissions of *two thousand* useless magistrates been revoked. At the present time we believe there is no man living, the Emperor Alexander perhaps excepted, in whose hands is placed a greater power of doing good, than is held by the British prime minister. Possessing talents that have seldom been equalled, enjoying in an unusual degree the public confidence, and swaying the resources of a mighty empire, his responsibility is indeed great, and it is to be hoped, for his own sake as well as that of the world, that he may acquit himself worthily.

To Correspondents.

We request our correspondents to be particular in adding a signature to every paper that they send us. We are glad to say that we have on hand several valuable pieces, which in due time we expect to insert in the Christian Advocate. The most of them however are without signatures.—JUSTIN and W. J. B. will appear in our next number.